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OF THE

Society for Psychical Research

VOLUME XIV

1909-1910

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JOURNAL

OF THE

Society for Psychical Research

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OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, JANUARY 28th, 1909, at 5 p.m.

WHEN

“ A Preliminary Report on Mrs. Piper’s
Hodgson Control ”

BY

PROFESSOR WILLIAM JAMES

WILL BE READ.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

CHANGE IN THE STAFF OF THE SOCIETY.

MR. R. A. H. BICKFORD-SMITH having resigned the post of Secretary and Editor at the end of the year 1908, the Council have appointed Miss Isabel Newton, formerly Assistant Secretary, as Secretary and Sub-Editor, and Miss Johnson Editor, as well as Research Officer.

Correspondence should therefore be addressed in future to Miss Newton.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Bullough, Mrs. Edward, 7 Magdalene Street, Cambridge.

Dalton, J. H. C., M.D., The Plot, Adams Road, Cambridge.

Haggard, Miss S. E., 5 Selwyn Avenue, Richmond, Surrey.

Pickering, J. F., Camden Ridge, Chislehurst, Kent.

Platt, Mrs. Hartford, Ingmanthorpe Hall, Wetherby, Yorks.

Trotter, Mrs., The Hill, Batheaston, Bath.

AUSTIN, JOSEPH D., 1511 N. Gratz Street, Philadelphia, Pa., U.S.A.

CAUTLEY, MRS. R. K., Heaton Moor House, Heaton Moor Road, near Stockport.

COLLISON, HARRY, 1 Temple Gardens, London, E.C., and Windham Club, S.W.

DIBBLIE, G. BINNEY, M.A., 17 Elm Park Road, Chelsea, London, S.W.

INNES, MISS HELEN KATHLEEN, Raemoir, Banchory, N.B.

KALETA, GEORGES, Griesgasse 27/II, Salzburg, Austria.

KILROE, ERNEST GILBERT, Ind. Educational Service, c/o Messrs. Cox & Co., Parliament Street, London, S.W.

MANN, THE REV. FREDERIC, Temple Ewell Vicarage, Dover.

PARKER, COLONEL SIR GILBERT, D.C.L., M.P., 20 Carlton House Terrace, London, S.W.

RAJ, DES, Headmaster of the Montgomery High School, Pasrur, Dist. Sialkot, Punjab, India.

SCRIPPS, THOMAS CECIL, Stock Exchange, London, E.C.

SMITH, THE REV. CANON J. READER, Bishop's Croft, Birmingham.

SWAINSON, MISS M., 7E Oxford and Cambridge Mans., London, W.

TEICHMANN, MAX, M.A., 33 Grosvenor Road, London, S.W.

WALKER, PROFESSOR R. B., Ocho Rios, Jamaica, B.W.I.

WEBSTER, CHARLES KINGSLEY, King's College, Cambridge.

WILSON, MISS E. M., Holland Lodge, Addison Road, Kensington, London, W.

MEETING OF THE COUNCIL.

THE 94th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, December 14th, 1908; the President, Mrs. Henry Sidgwick, in the chair. There were also present Professor W. F. Barrett, Rev. A. T. Fryer, Sir Lawrence J. Jones, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. S. C. Scott, Mr. H. Arthur Smith, Lieut.-Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, Mrs. Verrall, Mr. V. J. Woolley, Miss Alice Johnson, Research Officer, and Mr. R. A. H. Bickford-Smith, Secretary.

The minutes of the last Meeting of the Council were read and signed as correct.

Six new Members and seventeen new Associates were elected. Their names and addresses are given above.

The monthly accounts for October and November, 1908, were presented and read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 25th Private Meeting for Members and Associates only was held in the large Hall, at 20 Hanover Square, London, W., on Monday, December 14th, 1908, at 4 p.m.; the PRESIDENT, MRS. HENRY SIDGWICK, in the Chair.

The meeting was devoted to the discussion of "Cross-Correspondences." The President, having explained that the papers on the subject about to be read by Mr. Podmore, Mr. Dickinson, and Mr. Constable were written independently of one another, and that therefore for any completion of the discussion it would be necessary to look to other speakers, called on Mr. Podmore to read the first paper, which was as follows:

(1)

BY FRANK PODMORE.

FOR the benefit of those who are not thoroughly familiar with the previous reports upon the subject, it will probably be convenient if I briefly recapitulate the steps already taken in the investigation of cross-correspondences.

The attempts so far made to decipher the contents of sealed envelopes have failed. It is doubtful whether, even if successful, they would have afforded convincing proof of the survival of

human personality. Nor can proof of the kind required be found in references to past events in the lives of the supposed communicators. We can never exclude the possibility that knowledge of such past events may have been derived from living minds. A similar objection applies to the simpler form of cross-correspondences, the attempt to get a test word or phrase reproduced by two or more different mediums. Broadly speaking, the proof of human survival can be found only in intelligent action on the part of discarnate spirits in the present.

A study of the earlier scripts of Mrs. Verrall, Mrs. Holland and Mrs. Forbes suggested to Miss Johnson that traces of such intelligent action, the action of an intelligence not that of any of the automatists, could be found in certain cross-correspondences occurring in these scripts. In Miss Johnson's words: "The characteristic of these cases is that we do not get in the writing of one automatist anything like a verbal reproduction of phrases in the others: we do not even get the same idea expressed in different ways, as might well result from direct telepathy between them. What we get is a fragmentary utterance in one script, which seems to have no particular point or meaning, and another fragmentary utterance in the other, of an equally pointless character; but when we put the two together, we see that they supplement one another and that there is apparently one coherent idea underlying both, but only partially expressed in each."

Two examples of this kind of cross-correspondence may be briefly recalled to memory. On August 28th, 1901, Mrs. Forbes wrote a message purporting to come from her son Talbot, to the effect that he was going to control a sensitive who wrote automatically, in order that he might obtain corroboration of Mrs. Forbes's writing. On the same day Mrs. Verrall wrote in Latin: "Sign with a seal. The fir tree already planted in the garden gives its own portent." The script was signed with a rough drawing of a sword, a suspended bugle and two other figures. This script remained without meaning for Mrs. Verrall until months later she learnt that there were fir trees in Mrs. Forbes's garden specially connected with her son, and that the badge of his regiment was a suspended bugle surmounted by a crown (*Proc.* Vol. XX. p. 223). In another case, Mrs. Verrall, on

March 2nd, 4th, and 5th, 1906, wrote several messages, chiefly in Latin, which showed no intelligible connection to her mind, but which suggested to Dr. Verrall Raphael's picture of Attila before the gates of Rome. On March 7th, two days later, Mrs. Holland wrote, "Ave Roma immortalis. How could I make it any clearer without giving her the clue?" (*Proc. Part LV. p. 297*).

That these enigmatic cross-correspondences were not elaborated by the conscious intelligence of either automatist seems clear. But Miss Johnson points out another significant circumstance. Scattered through the script of the automatists, and generally in close connection with cases of cross-correspondence, are many phrases which, like that quoted from Mrs. Holland, "How could I make it any clearer without giving her the clue?" seem to imply a deliberate design of composing enigmas, the answers to which should be found only by "piecing together," or "weaving together" the corresponding parts of scripts produced by different hands. These frequent references, coupled with the illustrations of the process actually found in the script, seemed to justify Miss Johnson in suggesting "that one and the same intelligence, or group of co-operating intelligences, was responsible both for the cross-correspondences and for the contemporary comments on them" (*Proc. Part LV. p. 391*).

Miss Johnson's theory, it will be remembered, was based on the study of scripts by Mrs. Verrall and others, written before the important series of experiments with Mrs. Piper which began in November 1906. If we now endeavour to test the theory by means of the scripts written during Mrs. Piper's stay in this country, we find, in the first place, that with few exceptions the successful cross-correspondences recounted in Mr. Piddington's paper are clearly not of the complex type described by Miss Johnson; and in the second place that the intelligences of Mrs. Piper's trance show nowhere any explicit knowledge of the theory of cross-correspondences.

At the first sitting with Mrs. Piper, Sir Oliver Lodge suggested to the Piper-Hodgson that a cross-correspondence experiment should be made. The control agreed, and chose the words *St. Paul*. The experiment was successful. The next successful cross-correspondence consisted of the words *Francis* and *Ignatius*: the third, of a geometrical figure—a triangle

inscribed in a eirele—which was suggested by Mr. Piddington, and successfully transferred to Mrs. Verrall. The fourth, the word *Steeple*, was apparently inspired by a recent dream of Mr. Piddington's. These all are correspondences of the simplest possible kind. From this point onwards, however, it will no doubt have been observed that the correspondences are for the most part of one uniform type. An idea occurs first in Mrs. Verrall's script, and is repeated with several variations, as if for the purpose of emphasis. A few hours, days, or weeks later, the same idea, generally in the form of a single word, is given in Mrs. Piper's script, or is spoken by her on coming out of the trance.

Thus, to quote an instance, at 11 a.m. on the 11th March, 1907, Mrs. Verrall wrote a passage harping on the word *violet*, in which the following phrases occur: "with violet buds," "violaceæ," "violet and olive leaf, purple and hoary," "the city of the violet and olive crown." On the same day, two hours later, Mrs. Piper in the waking stage ejaculated *Violets*. Mrs. Piper's part of the cross-correspondence is nearly always later than Mrs. Verrall's, and is always quite simple and straightforward, consisting usually of a single word. In Mrs. Verrall's script not only, as readers will have seen, is the idea emphasised by repetition and variation, but in some cases the actual word suggested by the script, which emerges subsequently in Mrs. Piper's trance, is not given—is indeed, it would almost seem, deliberately suppressed. Thus, on 3rd April, 1907, Mrs. Verrall wrote several phrases about wings, "and with twain he covered his face," "the hosts of heaven," "his flame-clad messengers," and finally draws a winged human figure. Five days later, one of Mrs. Piper's controls announced: "I gave angel," meaning apparently "I gave *angel* to Mrs. Verrall, as the subject of a cross-correspondence." In another case Mrs. Verrall's script is full of imagery and allusions conveying the idea of death; but the word *death* seems to be deliberately avoided. Thus, the quotation: "Come away, come away," breaks off short before the significant word is reached.

Now these, and one or two other cases of the kind, unquestionably suggest design. It looks like an attempt at the kind of cross-correspondence described by Miss Johnson. But if there is design, it must be recognised that the design has failed; the allusions are not sufficiently enigmatic. In the

last case, it will be remembered, Mrs. Verrall at once interpreted her script as alluding to Death.

Furthermore, it would appear from the last quoted instance that some, at any rate, of the allusive references are not due to an external intelligence: for two of the allusions to Death are personal to Mrs. Verrall, and would be meaningless to an outsider. There is one case, moreover, which is still more significant in this connection. On Feb. 19th, 1907, Mr. Piddington suggested Giant and Dwarf as the subject of a cross-correspondence experiment with Mrs. Verrall. Mrs. Piper's control accepted the suggestion, and said he would go off at once to execute it. Later, the controls repeatedly claimed to have been successful in transferring *Dwarf*. Mrs. Verrall, who was not told of the date of the experiment, twice searched the whole of her script written during that period. On the first occasion, she failed to find any allusion to *Dwarf*. On the second occasion, still in ignorance of the date, she found in the script of the 19th Feb., written a few hours only after the suggestion had been given to Mrs. Piper, an allusion to *Dwarf* which had escaped her original scrutiny. The allusion is contained in the words:

"A long feather,
Ask about the feather,
Up the mountain—no, that is
Owl's feather; not what I want."

"Up the mountain" and "owl's feather" suggested to Mrs. Verrall, it will be remembered, a very familiar poem, dealing with little men, wee folk, or, in other words, fairies. The coincidence in time is here so close that it seems probable that Mrs. Verrall's script is actually connected with the *Dwarf* of the experiment; and it would seem at first sight that we have found here a cross-correspondence of the kind desired: an allusion artfully concealed even from the automatist herself. But if there were indeed design in this instance, it was not the design of external intelligence. For what the Piper controls repeatedly claimed to have impressed on Mrs. Verrall was not the idea of Dwarf, but the actual letters of the word—D.W.R.F. So that the imagery in the case was unquestionably supplied by the mind of the automatist.

Few, then, of these later experiments have even a *prima*

facie claim to be cross-correspondences of the complex kind described by Miss Johnson. But the theory, it will be remembered, was based not merely on a study of individual cases, but on numerous allusions made by the controls.

If the theory is correct, we should expect to find that the Piper controls—some of whom purport to be identical with the intelligences controlling the other automatists referred to—would be well acquainted with the scheme of complex cross-correspondences. It is, of course, on the theory, a scheme of their own invention.

In connection with this subject let me call your attention to the test message and its reception by the Piper controls:—

“We are aware of the scheme of cross-correspondences which you are transmitting through various mediums, and we hope that you will go on with them. Try *also* to give to A and B two different messages, between which no connexion is discernible. Then as soon as possible give to C a third message which will reveal the hidden connexion.”

This message was translated into classical Latin, and repeatedly dictated word by word at several successive sésances to the controls. The dictation began on the 17th December, 1906, and was not completed until the 2nd January, 1907. The Latin is so worded that a person ignorant of the language, or even a lower-form schoolboy armed with a dictionary, would be unlikely to arrive at the meaning of the whole passage. On Jan. 16th, a fortnight after the completion of the Latin message, and before a translation was attempted, Mr. Piddington tells us that he impressed on the Piper-Myers the importance of cross-correspondent messages, and expressed the opinion that it was “more important to get them than for you spirits to give facts about your past lives.” To that the Piper-Myers replied by asking why so much importance was attached to cross-correspondences: for, said he, “if you establish telepathic messages, you will doubtless attribute all such to thoughts from those living in the mortal body” (p. 318). This answer, as Mr. Piddington points out, shows intelligence. But it is not, I submit, the intelligence that we should expect on the hypothesis that this Piper-Myers is identical with the Verrall-Myers. For the answer shows conclusively, first, that the Piper-Myers had not grasped the plan of complex

cross-correspondences, which the Verrall-Myers, according to the hypothesis, had been actively elaborating for some years previously; and secondly, that the Piper-Myers, at that date, 16th Jan., 1907, had not yet succeeded in translating the Latin message.

The Piper-Myers makes his first attempt to translate the Latin message on the 20th Feb., more than a month later. "It is with reference," he says, "to my being a messenger and my handing through to you coherent . . . messages" (p. 330).

A few days later, on Feb. 27th, the Piper-Myers writes: "I feel a little perturbed over your message to me when you said I [failed] in replying sufficiently to convince you, etc., although I, as intermediary, had long since united my ideas." Later in the same sitting he makes it clear that this passage was intended for a translation of the Latin message: for he now gives the translation as follows:—

"Although you as intermediary have long since united mutually ideas. You have or do not reply or respond sufficiently to our questions as to convince us of your existence" (pp. 332-3).

These replies show unmistakable knowledge of the meaning of some of the individual Latin words, and equally unmistakable ignorance of the meaning of the passage as a whole. There is, it will be seen, no reference to cross-correspondences.

Later the trance intelligence seems to have connected the Latin message with cross-correspondences, as indeed under the circumstances it or they could hardly fail to do. But it would not appear that the true meaning, or an approximation to the true meaning, was ever grasped. Thus, so late as the 27th May, 1907, the Piper-Myers gives as the translation of the Latin message the following: "You have long since been trying to assimilate ideas, but I wish you to give through Mrs. Verrall proof of the survival of bodily death in such a way as to make it conclusive"; and then adds, "He mentioned my own words in it, viz. the *Survival of Bodily death*," *i.e.* words forming part of the title of Myers' last work (p. 394).

To sum up. It would appear from the reception of the Latin message that the Piper controls, though they had somehow acquired a knowledge of the meaning of individual words, are unable to construe a Latin sentence, and are reduced to guesswork. It appears, further, that they have not grasped the scheme of complex cross-correspondences. Finally, the

great majority of the individual cross-correspondences fail to conform to the complex type. On the other hand, there are clear traces of attempts to bring about such conformity by involving the idea in enigmatic allusions; and the source of these enigmatic allusions can in some cases be clearly traced to the mind of the automatist.

I do not claim that this summary criticism covers the whole ground. There are some four or five cross-correspondences which do not obviously fall into the category described. But the details in these cases are extremely complicated, and the interpretation is not merely difficult but ambiguous. Because they are ambiguous the clue to the interpretation of these more elaborate cases must, it seems clear, be sought in the first instance in the analysis of the simpler instances of cross-correspondence. We must proceed from the simple to the complex.

(2)

BY G. LOWES DICKINSON.

IN discussing this subject the whole of the evidence contained in Parts LIII., LV., LVII. of the *Proceedings* ought to be brought under review. In the present paper limitations of time have compelled me to confine myself to the evidence presented in Mr. Piddington's paper (Part LVII.) and to deal with that in a very summary manner. Four hypotheses naturally present themselves as accounting severally or jointly for the phenomena to be discussed: (1) Fraud, (2) Coincidence, (3) Telepathy, (4) a controlling intelligence or intelligences.

(1) *Fraud* I do not consider; partly because it is ruled out by all who know Mrs. Piper and the other automatists concerned; but mainly because it could not explain the cross-correspondences, unless it were joint-fraud, or conspiracy; a hypothesis which I believe in the present case, no one would seriously put forward.

(2) *Coincidence*. The difficulty here is to determine the probability of coincidence. Perhaps no more can be said than that the probability increases (1) with the length of time intervening between the dates of the corresponding scripts, (2) with the commonness of the word or idea reproduced, (3) with the lack of precision in the correspondence. For example, taken by itself, such a correspondence as the word

mountain given by Mrs. Piper on various occasions in March, April, and May, with the phrase "the storied mount" in Mrs. Verrall's script of April 6th (see pp. 230-7), would naturally be explained by coincidence.

On the other hand, in the evidence before us, the correspondences are sometimes precise, almost coincident in time, and dealing with topics not very obvious. Thus on April 8th at 7 a.m. Mrs. Holland in India writes—"do you remember that exquisite sky when the afterglow made the east as beautiful and as richly coloured as the west" (p. 265). On the same day between 11.30 a.m. and 1.10 p.m. Mrs. Piper emerging from her trance gave the phrase "light in west" (p. 269). On the same day at 3.10 p.m. Mrs. Verrall wrote "the words were from *Maud* but you did not understand. Rosy is the east and so on" (p. 271);—a reference (with substitution of the word *east* for *west*) to the well-known lyric in *Maud*. Here, even if these data be taken in isolation, the explanation by coincidence seems improbable. But to isolate the data is to distort the evidence. For Mr. Piddington has been able to work out a connection between a number of inter-related topics, of which the above is only one, distributed among four different automatists. The chain of connection is too complicated to be reproduced here. But I presume it has been studied by most of those present; and I hardly think that any one who has studied it will hold that coincidence is a plausible explanation of the phenomena.

(3) *Telepathy*, on the other hand, can put in a very serious claim; and if that hypothesis be indefinitely extended it might be held to be a sufficient explanation of all the facts. Some of the facts are explicable by direct telepathy from an agent to a percipient present in the same room. In these cases (1) the agent may consciously have in his mind a word or idea, and desire to elicit it from the percipient. When, for example, Mrs. Piper gave *Plotinus*, the author of the Greek quotation *αὐτὸς οὐρανὸς ἀκύμων* (p. 170) Mrs. Sidgwick, the sitter, it must be presumed, had the name in her mind and desired to get it. The same remark applies to the appearance of the name *Abt Vogler* at another sitting where also Mrs. Sidgwick was the sitter (p. 373). (2) The agent may not consciously have in his mind the words or ideas elicited; but

the telepathy may proceed from his sub-conscious self. Thus telepathy is a possible explanation in the cases where Mrs. Piper gives correspondences with passages in Mrs. Verrall's script which the sitter has read, even though he may have forgotten them. I may quote as an example the correspondence of the words uttered by Mrs. Piper on emerging from her trance on March 6th "moaning at the bar when I put out to sea" (p. 150) with the words written by Mrs. Verrall on Feb. 26th "and may there be no moaning at the bar" (p. 114).—Mr. Piddington having read that script before his sitting with Mrs. Piper on March 6th.

(2) The agent and percipient may be separated by a considerable distance; and there may be no conscious attempt to transmit nor any presence in the normal consciousness of the ideas actually transmitted. This is clearly a great extension of the hypothesis of telepathy; but it is necessary if some of the facts are to be explained by that hypothesis.

E.g. On Jan. 23rd Mrs. Verrall wrote "Rats star tars and so on," and also "RTATS rearrange these five letters or again tears

stare" (p. 61).

On Jan. 28th she wrote "Aster" (p. 62).

And on Feb. 17th Miss Verrall wrote "a star above it all rats everywhere in Hamelin town." And also the word *arts* (p. 68).

If this is to be explained by telepathy, it is unintentional telepathy from a distance and it is delayed. There is however another correspondence in connection with this anagram which is still more remarkable on the hypothesis of telepathy. Among the late Mr. Hodgson's papers, at that time in America, was one containing the same anagrams, viz., RATES, STARE, TEARS, TARES, ASTER and STAR, TARS, RATS, ARTS (p. 65). Mr. Piddington had seen, but forgotten a paper of Mr. Hodgson's containing the latter of these anagrams; he does not believe that he had seen the former. If he had not, the telepathy must be supposed to proceed from some other person unknown who had seen Mr. Hodgson's papers. If he had, the telepathy may be supposed to proceed from him, but without any knowledge or intention on his part.

In this case, on the hypothesis of telepathy, certain words are transmitted unchanged, but in others, and the majority of cases contained in this volume, and in the preceding ones edited by Mrs. Verrall and Miss Johnson, instead of a direct reproduction of simple words or ideas we have an interchange of often remote and recondite allusions. Thus, to refer to Mr. Piddington's most complicated case, there appear, in Mrs. Holland's script of April 8th, the words "east and west, Martha and Mary, Leah and Rachel," and "Paradiso" (p. 265). Leah and Rachel as types of the contemplative and the active life, also commonly typified by east and west, are the subject of a vision dreamt by Dante previous to his passing through the fire and entering the Earthly Paradise. In the cantos of the *Purgatorio* dealing with this episode occur the words "GERYON, CYTHEREA, HELLESPONT" which have occurred in the scripts of the other automatists and are related by a complex series of associations which Mr. Piddington has traced. If telepathy be the explanation here, we must suppose a number of ideas to be unconsciously and unintentionally transmitted by an automatist in England to an automatist in India and to emerge there in the form of a remote and recondite literary allusion. This, I should say, is about the furthest possible extension of the hypothesis of Telepathy. In my own opinion it is an extension beyond what is probable, and the cases to which I have referred, taken in connection with others, compel me to have recourse to the fourth hypothesis of a directing intelligence or intelligences.

(4) This hypothesis does not exclude telepathy; but it supposes that the telepathy is deliberately controlled by some intelligence which is not the normal intelligence of any of the automatists. The question remains what intelligence? Broadly there are two possibilities. The intelligence may be—what it purports to be—that of a person or group of persons deceased; or it may be the sub-conscious intelligence of some living person or persons—for example, of one of the automatists—dramatically impersonating persons deceased. This latter hypothesis it would be, so far as I can judge, impossible definitely to set aside. Not only does demonstration in matters so new and strange appear to be impossible, but common sense can hardly apply the ordinary criteria of probability. Still there are certain considerations

that naturally suggest themselves. In favour of the hypothesis that the controlling intelligence is what it purports to be, we have: (1) The fact that this is suggested throughout by the form of the script. This, of course, is not conclusive evidence. The possibilities of dramatisation by the sub-conscious self appear to be very extensive, and I don't know that we can set a limit to them. At the same time I am myself, as I read the evidence, very much impressed by the *vraisemblance* of the spiritistic hypothesis; and especially by the utterances of Mrs. Piper when she emerges from trance. And I think that this is a kind of evidence which must be taken into account. (2) We know that the group of persons who purport to communicate were intensely interested in the question of the survival of bodily death and were in a sense pledged, if they survived, to endeavour to give us evidence of the fact (see *Proceedings*, Part LV. p. 375). The kind of phenomena we are now getting are, I think it may be claimed, such as would be produced by intelligent people anxious to demonstrate their existence and their agency but working in a very difficult element. Miss Johnson has worked out this point in her paper on Mrs. Holland's script, and I need not elaborate it here.

On the other hand, the hypothesis that the persons professing to communicate really do communicate is one which most people find it difficult even provisionally to accept. This is due partly to the confusion of the script. That, however, is not really a strong objection, for it is easy to suggest reasons for the confusion, such for example as those put forward by Dr. Hodgson in his paper on the Piper phenomena (*Proceedings*, Vol. XIII. pp. 357-406). Partly the difficulty is due to the failure of the supposed Controls to give information for which they are asked. Why, for example, should Myers, if Myers it were, be unable to give a simple reference to Horace, *Odes*, i. 28, when elsewhere he has given quite clearly references to the New Testament? Why cannot he translate accurately the simple phrase αὐτὸς οὐρανὸς ἀκίμων instead of paraphrasing its meaning in the words *Cloudless Sky Horizon*? Why cannot he translate the Latin Message instead of giving a very loose suggestion of some part of its meaning? I do not, however, myself lay much stress on these points, because we know so little about the conditions

of communication with spirits, supposing such communication to be possible. What really makes people hesitate to adopt, even provisionally, the spiritistic hypothesis is a great weight of prejudice against it. The grounds and justification of this prejudice cannot be here discussed. I will only say in conclusion that I regard it as unscientific and unphilosophical; and that I think the question ought to be approached with a quite open mind, without any bias against the spiritistic view.

(3)

By F. C. CONSTABLE.

A CYNIC has said that human beings cannot reason: that all they can do is to produce arguments in support of their personal prejudices or, perhaps, what we may more courteously term, their preconceived ideas. Out of respect, then, for the preconceived ideas of those who may listen, I must state, at the outset, two personal prejudices which govern the arguments I shall adduce to-night.

The first is that I am foolish enough to think I do not believe but *know* we have continued personal existence after the dissolution of the body in a higher form than that of human personality.

The second is involved in the first: the survival of human personality after death is, to me, impossible. There are very many, of whom I am one, who believe that human personality is no more than a passing manifestation in our time and space of some real personality, and that it is this personality which survives the dissolution of the body, the brain and human ideas. Myers himself said, "If an immortal soul there be within us, she must be able to dispense with part of the brain's help while the brain is living, as with the whole of its help when it is dead." (*Proceedings* S.P.R., Vol. IV. p. 260.)

What do we mean by human personality?

If we consider any number of children at the moment of birth, we do not speak of their human personalities: their human personalities are potential only. What they may be at manhood depends largely on environments of wealth or poverty, social status and personal opportunity. No one, for instance, would deny that the human personality of a Myers

or Gurney was in great part the result of personal environments of comparative wealth, social status and opportunity. No one, on the other hand, would deny that many a child who has grown up into a man, absorbed through life in the mindless labour of the plough, might, if born under a luckier star, have evolved into a human personality marked by full intellectual development.

Human personalities, then, appear to many of us to be in great measure subjects of the environments of our universe in time and space: each human personality appears to be distinct from all others only because of the particular evolved formation of the material brain of the particular individual. So we cannot believe in the survival of human personality after the dissolution of the material brain.

Many of us, also, find in the fact that only the very few have opportunity of evolving into the higher forms of human personality, that which, on its face, marks an inherent injustice in the scheme of nature. If, however, we make the intellectual in humanity subjective to what—for want of better words in definition—we may term “will and idea,” then, possibly, we destroy the reality of this inherent injustice. I submit that Schopenhauer’s expansion of Kant’s reasoning in the *Critique* does not involve us in pessimism. It points rather to Death as the Supreme arbitrator between good and evil, those principles of contradiction which are always at strife in our phenomenal universe.

Death is the one touch of nature which makes the whole world kin. Death, by dissolving our bodies and our brains, frees us from bondage to earth and earthly ideas and sets us on a wider, spiritual path, where brotherly love and universal sympathy are free and unfettered. Ransomed by Death, we at last find our own full self-consciousness. And we find it not in ourselves but in others.

“To see the world in a grain of sand
And a heaven in a wild flower;
Hold infinity in the palm of your hand
And eternity in an hour.”

Weighted by these prejudices I turn to the question of cross-correspondence.

We have reports before us, all admirable, from Mrs. Verrall,

Miss Johnson, and Mr. Piddington. But as that of Mr. Piddington makes most strongly for the theory that human personality survives, and as I am limited in time, I confine myself to a consideration of Mr. Piddington's paper. It must be remembered, however, that we have not Mrs. Piper's full script before us: it is given to us only in isolated passages. And these passages are isolated solely for the purpose of illustration and support to Mr. Piddington's strenuous and valuable labour in arriving at explicit cross-correspondences.

The full script would be required before it could be used as evidence in support of the fact of our communion with the disembodied as personalities higher in form than human personalities. But, even as offered to us, I doubt that it supports any theory of the survival of human personality, though it may possibly favour some theory of the survival of higher forms of personality.

If human personalities survive, then they are *phenomenal things* of cognition like to ourselves. They think in *succession* just as we think, they have ideas *in succession* as we have ideas. And they have memory *in succession* like to ourselves.

If, then, these human personalities survive we are justified in assuming there can be, what is ordinarily termed, direct transference of ideas between them and us.

But, if this be so, why is it we never find from them a direct answer ear-marked to a direct question? Never a simple and direct correspondence ear-marked between the script of two automatic writers? Between the living we *do* get this (apparent) direct transference of ideas—note, for example, Miss Ramsden's experiment of the white pig with a long snout—but I cannot find it between the living and the disembodied.

Let us assume that Myers, for instance, survives as a human personality and judge the recorded facts by the light of that assumption.

Now Myers in these experiments is treated at the outset (with Mrs. Piper) as a human personality who can deal with *words* as distinct from feeling or emotion. And he assumes to deal with *words*. For instance (p. 236) he gives to Mrs. Piper twelve words,—lakes, rivers, etc.,—which he says he has made or will make Mrs. Verrall write. That is, he *can* think

these 12 words, he *can* tell Mrs. Piper the 12 words he has thought of, he *can* tell her he intends to give or has given them in writing to Mrs. Verrall.

Then, when he gives some of these words to Mrs. Verrall why can he not ear-mark the words he has given as those he wanted to give? He does not do so in any case: at times, he even leaves Mrs. Verrall in sheer ignorance of what he has done and depends on the extraordinary ingenuity of Mr. Piddington to pick out, from a number of others, the words intended to be transferred, or to arrive at the fact that cross-correspondence exists by recondite analogy.

Why can he not do with Mrs. Verrall what he has done with Mrs. Piper? And, surely, if he gave the same word explicitly to Mrs. Verrall that he gave to Mrs. Piper, the evidence of his personal interference would be in form far stronger than it, in fact, is (p. 319).

It is no reply to say "the difficulty lies in the transfer." If Myers can give a word so definitely to one, there is no reason why he should not—if a human personality—give it as definitely to another. There is not, I think, one case of a clear answer ear-marked to a clear question: not one case, for instance, where Myers makes Mrs. Piper write, "I shall transfer the word crystal to Mrs. Verrall;" and makes Mrs. Verrall write, "Crystal. This word I have transferred to you from Mrs. Piper."

Again, in the *αὐτὸς οὐρανὸς ἀκύμων* case, Myers at first very definitely and persistingly gives Homer's Illiard (*sic*) (p. 166) as the reply to the request for the author's name. Who made the mistake? Myers? Ultimately Myers gives the correct reply "Plotinus." And he expresses great pleasure at his success. But how did he know of the success? Because he was told he had succeeded. If he had been told Homer's Illiard was the correct answer, I think we must assume he would have expressed the same pleasure in assumed success. I cannot find evidence that he knew Plotinus was the right and Homer's "Illiard" the wrong reply: as a human personality he appears not to be objective but fully subjective—his very personal belief appears to depend on what human beings tell him.

But this question of Myers's human personality being subjective to Mrs. Piper or others, as the case may be, has been

considered by other speakers. So I shall now only refer to Mrs. Verrall's script.

What is it that has obliged Mr. Piddington to enter on heavy labour which has involved long time and strenuous intellectual expenditure in the unearthing of these correspondences? It is not that he finds any difficulty with Mrs. Piper; for, with her, the words, the subjects of experiment, are given explicitly. His difficulty is with Mrs. Verrall. And that arises from the fact that the words are given to her, not explicitly, but implicitly.

Now consider Mrs. Verrall's script. It consists of (1) passages from authors known to her, more or less correctly recorded, (2) apparently original imaginative productions for which she must have used memory, (3) broken, scrappy sentences which, however, generally relate to what is in her memory or result from the play of her imagination with what is in her memory.

In this script Mr. Piddington sometimes finds the word wanted. But, I think, whether or not he finds the word wanted, the script itself in most of the cases turns on some general underlying idea in which the word wanted is involved.

For instance, consider the script on the bottom of page 196. The word Mr. Piddington wants is "Diana." The word Diana is itself given, but the script turns on a general idea relating to Diana.

(In the "thanatos" case (p. 302) Mr. Piddington says that if the *subject* of Death was inspired in Mrs. Verrall from the outside, we must conclude that the form was, in part at least, determined by the automatist's own mind. I agree, but say the form was altogether determined by Mrs. Verrall's understanding.)

Now all that appears in Mrs. Verrall's script was in her potential memory *before* she wrote it, except where the script shows also the play of her imagination with her memory. Therefore Myers did *not* originate the script. All he can have done is to have so affected Mrs. Verrall that she recalled in present memory the particular passages, or that she exercised her own imagination in a particular way. Mrs. Verrall exercised throughout her *own* understanding (Cousin's reminiscence): Myers's influence (if any) was in affect *on* her understanding. Bear in mind there is no magic in the writing itself: that resulted merely from Mrs. Verrall's exercise of an acquired

art; even Mrs. Piper could not have written or spoken as she has if she had not acquired the art of writing or speaking.

I have argued against the view that the evidence before us suggests communication from the disembodied as human personalities. But the evidence of implicit, not explicit correspondence, remains to be accounted for.

If the disembodied exist in a state and universe free from *our* limitations of time and space we can still well imagine that they may have power to project themselves—for communication with us—on to our limited universe, and speak and appear to us as human personalities. And, too, I think, we can well imagine their finer and fuller minds can use our minds for communication with us. The disembodied cannot use their own great organs of mind, with infinite continuum of sound, to give us music. They must play on the lilliputian human organs, with their finite limits of discrete tones, to make music comprehensible to us: they can communicate with us implicitly, not explicitly.

I find, though but dimly, evidence in the cases we consider of directive influence from the disembodied.

A discussion followed these papers.

MR. J. G. PIDDINGTON said: I shall try to make my observations on the three papers to which we have just listened as concise as possible. I shall deal with the papers in the order in which they were read.

Mr. Podmore says that with the exception of "St. Paul," "Francis and Ignatius," "Triangle within a circle" and "Steeple," the cross-correspondences "are of one uniform type. An idea occurs first in Mrs. Verrall's script. . . . Later the same idea is given in Mrs. Piper's script." It is true that Mr. Podmore subsequently qualifies this statement and admits that the order of emergence does occasionally vary. He does not, however, emphasise the exceptions; whereas I wish to, as I consider them to be too important to be slurred over. Thus the cross-correspondences entitled in my paper "Cup" and "Thanatos" occurred first in Mrs. Piper's trance-script or speech, next in Mrs. Holland's script, and last in Mrs. Verrall's. The "Wordsworth Country" topic emerged first in Mrs. Piper's script, and afterwards in Mrs. Verrall's. What I take to be the allusions to the

identification of East and West emerged first in Mrs. Holland's script, next in Mrs. Piper's waking-stage, and last in Mrs. Verrall's script. Moreover, none of the three names—Leopold, Harold, Silvia—which served to reveal a hidden connexion between a variety of apparently disconnected topics contained in all three scripts—appeared in Mrs. Verrall's script at all. If, then, Mrs. Verrall's subconsciousness was the originator and telepathic transmitter of the concordant ideas distributed among the various automatists, and of the clues to their interconnexion, one must infer that in some cases it did not allow some of the ideas to emerge in her own script until they had first emerged elsewhere, and that in other cases it did not allow ideas which it had communicated to the other automatists to be expressed in her own script at all.

In Mr. Podmore's opinion the form of the allusions to the same subject in the different scripts is not sufficiently enigmatic to indicate the intervention of a mind external to the automatists. As regards a good many of the cases I am disposed to agree with this view; but I find the requisite 'enigmaticalness' (if I may coin the word) in the connexion of thought which links together many of the subjects of the cross-correspondences. Of this connexion of thought not one of the automatists had the vaguest inkling.

I agree with Mr. Podmore that there was nothing written or spoken by the Piper, controls (unless it were, perhaps, the words "United we stand, divided we fall") to show that they understood the second sentence of the Latin message. But the fact that cross-correspondences of a complex type began to make their appearance only after the second sentence of the message had been dictated to the controls, suggests—though it certainly cannot be said to do more than suggest—that they may have comprehended the second sentence, although they made no attempt to translate it. The trance-personalities, be it noted, were never requested to translate the Latin Message. What they were asked to do was to send an intelligent reply to it.

The only other remark that I have to offer on Mr. Podmore's paper is that I regret that his analysis of the cross-correspondences stopped short just at the point where their complexity becomes difficult to account for by mere telepathic interchange between the automatists.

To turn now to the second paper. "Some of the facts," says Mr. Lowes Dickinson, "are explicable by direct telepathy from an agent to a percipient present in the same room." This is so; but I would have you observe that in no single case of cross-correspondence need the sitter have been the agent; in several cases he could not have been; and in every case one of the automatists may have been. And that last statement holds good even in the "Steeple" cross-correspondence, where I seem to have a *prima facie* claim to be regarded as the source of Mrs. Piper's knowledge; for it was not until Mrs. Verrall had learnt from me about the cross-correspondence which I wrongly imagined had occurred between her and Mrs. Holland that the word "Steeple" appeared in Mrs. Piper's script. And in this connexion part of the context in which "Steeple" was there given is of interest: "I thought," wrote Myers_P, "you [*i.e.* J.G.P.] gave it at Mrs. Verrall's."

Mr. Dickinson cites the quotations from *Crossing the Bar* given by Mrs. Verrall and Mrs. Piper as a possible example of thought-transference from the subconsciousness of the sitter. But I do not think it a well-chosen instance for these reasons: When the quotation from *Crossing the Bar* was given in Mrs. Piper's trance it was closely followed by the utterance of the name "Arthur Hallam." Now I, the sitter, had read the script of Mrs. Verrall's which contained the concordant quotation from *Crossing the Bar*; but I had not read a script of hers of later date which contained a quotation from *In Memoriam*. This script had in fact been written only two hours before Mrs. Piper uttered "Arthur Hallam," and had then not been read by any one except Mrs. Verrall. Hence arises a strong presumption that, if any living person was the agent, it was, not I, the sitter, who had seen only Mrs. Verrall's *Crossing the Bar* script, but Mrs. Verrall who knew the contents both of the *Crossing the Bar* and of the *In Memoriam* scripts. The cross-correspondences "Laurel Wreath" and "Library, my own name and Mrs. Sidgwick's" would be better examples of possible thought-transference from the sitter's subconsciousness than the quotation from *Crossing the Bar*.

Incidentally in the course of his paper, Mr. Dickinson

asks: "Why . . . should Myers, if Myers it were, be unable to give a simple reference to Horace, *Odes*, I. 28, when elsewhere he has given quite clearly references to the New Testament?" Even if we make the very big assumption that because Myers can cast a message delivered to one automatist in a certain form he can therefore cast a message delivered to another automatist in the same form, and that accordingly Myers, had he chosen, could have communicated the reference "Horace, *Odes*, I. 28" through Mrs. Piper, there may have been a very good reason why Myers did not answer Mrs. Verrall's question about an Ode of Horace in so simple a manner. Mrs. Verrall knew that the answer to her question ought to be "Horace, *Odes*, I. 28;" and if the answer had been given in that form, Mrs. Verrall would at once have been pounced upon as being the guilty telepathic agent: and no one would have realized this better than Myers, "if Myers it were." The roundabout and involved manner in which, as I think, Myers_p did answer the question, cannot certainly be ascribed to any obvious and easy form of telepathic interchange between Mrs. Piper and Mrs. Verrall.

I will now discuss some points in the third and last paper. Mr. Constable asks: "Why is it we never find . . . a simple and direct correspondence ear-marked between the script of two automatic writers?" I should answer that question by denying the assumption on which it is based. We do find simple and direct correspondence between two automatists, and, as I shall show presently, "ear-marked" too. "Triangle within a circle," "Laurel Wreath," "Shadow," and the quotations from *Crossing the Bar* are instances of simple and direct correspondence.

Then Mr. Constable goes on to say: "When he [*i.e.* Myers] gives some of these words [*i.e.* words chosen as the subjects of cross-correspondence experiments] to Mrs. Verrall, why can he not ear-mark the words he has given as those he wanted to give? He does not do so in any case: at times he even leaves Mrs. Verrall in sheer ignorance of what he has done, and depends on the ingenuity of Mr. Piddington to pick out from a number of others the words intended to be transferred."

Although in some cases a phrase, word or idea in Mrs. Verrall's script, which is reproduced by Mrs. Piper, was not

accompanied by any indication of its being the subject of a cross-correspondence experiment, in eleven cases at least a sufficiently clear indication was given, as will be seen from the following list, in which I give, first, the title of the cross-correspondence, and, second, the phrase in Mrs. Verrall's script which indicates that a counterpart is to be looked for in another script.

- (1) "Library, my own name and Mrs. Sidgwick's."
"I will give the message elsewhere too today . . . wait for their answer."
- (2) "Laurel Wreath."
"No more today—await the better news that brings assurance with a laurel crown."
- (3) "Arrow."
Drawing of three arrows followed by the words "*tria convergentia in unum*."
- (4) *Crossing the Bar*.
"I think I have got some words from the poem written down—if not stars and satellites, another phrase will do as well. And may there be no moaning at the bar—my Pilot face to face."
- (5) *Hercules Furens* of Euripides.
"Ask elsewhere for the BOUND HERCULES."
- (6) "Angel."
Drawing of an angel followed by the words "F.W.H.M. has sent the message through—at last!"
- (7) "Azure" and "Horizon."
"We will try to give the message to them. It has come first to you."
- (8) "Shadow."
"Let Piddington know when you get a message about shadow."
- (9) "Laus Deo."
"Laus in aeternum Aeterno Deo" followed by allusions in Greek to the combination of like parts.
- (10) "Fairy."
"Faery lands forlorn" followed by the words "I will try to get the idea elsewhere conveyed—but it is hard and I know I have failed before."

(11) "Light in West."

"You will find that you have written a message for Mr. Piddington which you did not understand but he did. Tell him that."

Moreover, emphasis was in several instances thrown on the important word by means of repetition or by the use of capital or large letters.

Mr. Constable, then, is not justified in saying that the words to be transferred were not ear-marked in any case. And although he is justified in saying that "*at times* Myers leaves Mrs. Verrall in ignorance of what he has done," still the equally important fact must not be lost sight of, that in many instances Mrs. Verrall's script contained quite sufficiently explicit indications of what "the words to be transferred" were.

Mr. Constable is of opinion that "if he [Myers] gave the same word explicitly to Mrs. Verrall that he gave to Mrs. Piper, the evidence of his personal interference would be in form far stronger than it, in fact, is." I disagree *in toto*; and I would on the contrary maintain that if the cross-correspondences had throughout consisted of exact verbal coincidences, the evidence for direct telepathy between the two automatists would be far stronger. It is the obliquity of the coincidences that suggests the intervention of some third mind.

SIR OLIVER LODGE said that he welcomed the frank discussion of the subject of cross-correspondences from various points of view, since he regarded the subject as one eminently worthy of discussion and likely to be treated as of considerable importance in the future. The discussion could only be fully followed by those who had made some study of the recent *Proceedings*; and he could assure the members of the Society that they were well worth study.

He thought that Mr. Constable's paper rather led away from the immediate subject by introducing a question as to location of personality, whether it lodged in the human beings or automatists concerned, or whether it belonged in any degree to the ostensible communicators. This question at the present stage did not seem to him important; the real point for discussion was whether the phenomenon as observed could be explained by telepathy from living people or by an elaboration and dramatic simulation by the unconscious or subliminal

self of the automatist. It was to fulfil the function of deciding between these three hypotheses that cross-correspondences were designed, and for this purpose the more complex and ingenious they were the better.

He therefore opposed Mr. Constable's plea for greater simplicity and directness, and favoured Mr. Podmore's plea for greater subtlety and obscurity. A direct and simple cross-correspondence, say for instance such a sentence as: "A pig with a white-nosed snout," appearing in two places at once, would support the argument for ordinary telepathy, such as operated in the case of Miss Miles and Miss Ramsden for instance. In order to make an effective cross-correspondence such as would justify as a working hypothesis the postulation of the activity of the intelligence, say of F. W. H. Myers, what was required was something so ingeniously wrapped up that it would convey no impression to either automatist alone; but when put together by a third person,—or, still better, by the help of another communication through a third automatist, and then criticised by a fourth person,—would result in full and lucid meaning, and if possible a meaning which should involve wide literary knowledge and recondite classical allusions.

Such cross-correspondences he thought we had now got; and the ingenuity and subtlety and literary allusiveness made the record difficult to read, even when disentangled and presented by the skill of Mr. Piddington.

He was quite sure that the correspondences were not invented by Mr. Piddington, but were detected by him as already existing in the script.

The only fault he found with Mr. Podmore's paper was that he concentrated attention on the simpler and less important correspondences, and seemed to ignore those which more clearly satisfied the conditions desired, saying that these must be interpreted in terms of the simpler. From that conclusion Sir Oliver Lodge dissented, holding that the phenomenon presented to our observation must be studied in its complexity and entirety; since, as was now clear, complexity was of the essence of the matter.

MR. ST. G. LANE FOX PITT held that the result of these experiments had been so far the clear demonstration of the fact that there were vehicles through which conscious intellectual

life could function other than the physical brain. That in itself was an achievement of undoubted scientific importance.

The next step was to discover the laws by which the observed phenomena were governed. He deprecated the use of such expressions as "external intelligences," "Spirit identity," and "Spirit hypothesis" as being devoid of any real meaning. He suggested that much light could be thrown on the subject of the manifested intelligences by the consideration of psychical phenomena within the experience of all, namely dream personalities. These often seemed quite real to our sleeping consciousness. They seemed to be endowed with reasoning powers, with knowledge, which was sometimes beyond that of our waking capacity, and very often with an appearance of independence and egoistic self assertion which was quite surprising. Mr. Fox Pitt said he believed that our subliminal minds, not being limited and conditioned in the same way as the normal supraliminal mind, were capable of assimilating ideas and thoughts from other subliminals, and possibly also from what might be called the surviving psychic reliquiae of deceased personalities. Subliminals seemed at times to be able to coalesce with one another so as to generate in a psychic vehicle what had all the appearance of distinct and separate personalities, capable of manifesting themselves through and even of "controlling" a living organism. Such "entities" might possibly account for the alleged materialisation phenomena.

THE HON. JOHN HARRIS suggested that the hieroglyphic signs in the script printed on p. 68 of *Proceedings*, Vol. XXII., could be interpreted as a combination of illiterate Arabic and Hindostani, and that the meaning would then be: "Shut up; it is not in our agreement; that is the end of it."

MRS. VERRALL replied: With regard to Mr. Harris's point, I have heard it suggested that the script in question is Persian, and that it is shorthand, and I have received two interpretations—neither complete—of its meaning in shorthand. But, for the present, it seems safer to suppose that it is mere scribble.

Mr. Podmore drew attention to the number of cases of cross-correspondences between Mrs. Piper and myself, in which the first emergence was in my script, and both he and Mr. Constable commented on the comparative simplicity of the

expressions used in Mrs. Piper's trance compared with the elaborate allusiveness found in my automatic writing.

The statistics as to priority of emergence are as follows: The 24¹ cases in which Mrs. Piper was concerned consist of 16 double eases (*i.e.* involving one other automatist) and 8 triple cases (that is, involving two other automatists). In the 16 double eases, Mrs. Piper was first 4 times, Mrs. Holland once, viz. in the only case in which she took part, and I 11 times out of the 14 in which I took part. In the 8 triple eases Mrs. Piper was first in 2 (thus keeping the same ratio to her total), Mrs. Holland was first in 2 out of 5, and I in 4 out of 8. It is thus noticeably true—not so much that I was first, for Mrs. Holland's priority in the triple eases is almost as marked—but that Mrs. Piper was second.

The reason for this is probably due to the same cause that accounts for the brevity and directness of her sayings. There is a great difference in the circumstances of Mrs. Piper's script on the one hand and Mrs. Holland's and mine on the other. Mrs. Piper is in trance, and therefore (1) unconscious of what she produces, (2) kept to the point by questions from the sitter in charge. The complete consciousness on my part of each word as it emerges—though never of the general sense—probably checks distinctive phrases and tends to produce vagueness, and in the absence of questions from a bystander, repetition is an obvious means of bringing out the points by emphasis. Under these circumstances it is clearly easier to produce a plain statement through Mrs. Piper; and since it is safer not to prophesy until you know, the plain statement tends to take the form "Such a one has written," rather than "will write," so and so.

It is true, as Mr. Podmore has said, that the majority of the cross-correspondences are not of the complex type desired, and demanded in the "Latin Message." But several of them are more than mere repetitions, in varying form, of the same idea. Of two in particular I should like to speak, "Thanatos" (No. XXI.) and "Abt Vogler" (Nos. III. and VI.).

On April 16th Mrs. Holland's script contained,—after two words of similar sound, "Maurice," "Morris,"—the Latin word

¹Omitting Nos. IV., XV., and counting two cross-correspondences each in Nos. XI., XII., and XVII. of Mr. Piddington's Report.

for Death, "Mors," followed by a phrase referring to the idea of Death. On April 17th, in the waking-stage, Mrs. Piper uttered the sounds, "Sanatos, Tanatos," and on April 23rd, "Thanatos," the Greek word for Death. On April 29th my script consisted of four literary quotations, all involving the notion of Death, the last of them being the famous passage in Horace (*Od.* I., 4), whose rhythm and alliteration imitate the sudden interruption of the dance of the Graces, "imminente luna," by the sound of the approaching footsteps in the Dance of Death: "Pallida mors aequo pulsat pede pauperum tabernas Regumque turres."

It cannot be accident which combines in each case a suggestion of *sound* with the idea of Death, and makes use of the three different languages through the three automatists.

In the case of "Abt Vogler" we have a cross-correspondence of the complex type desired. The dates here are important. On January 2nd the delivery of the "Latin Message" was complete. On January 16th Mr. Piddington spoke to the Piper controls of the importance of cross-correspondences, and suggested the drawing of a triangle within a circle to show that a script formed part of a cross-correspondence. On January 23rd and 28th my script contained allusions to Hope, Star and Browning's *Abt Vogler*, and on February 3rd and 17th Miss Verrall's script alluded to star and Browning. On February 11th, before the completion of Miss Verrall's allusion, but after its beginning, the Piper controls announced as a cross-correspondence "Browning, Hope, and Star," and on March 6th and thenceforward persistently they claimed that this particular cross-correspondence was "an answer to the Latin Message;" in other words, a cross-correspondence of the complex type.

Is this claim justified? Is something discoverable by putting the statements together that is not discoverable from any single one of them? I think this is so. Mrs. Piper describes the cross-correspondence as "Browning Hope and Star." *Hope* appears in my script as a mis-quotation in a line of *Abt Vogler*, but does not appear in the poem at all. *Browning* and *Star* appear in both my script and my daughter's. The emphasis in my script among Browning's poems is plainly on *Abt Vogler*, but there is no indication in my script as to which, if either,

of the lines in that poem which refer to a star underlies the general thought.¹ The lines are:

Stanza IV.

"Not a point nor peak but found and fixed its wandering star."

Stanza VII.

"That out of three sounds he frame not a fourth sound but a star."

But given that one of these two lines is to be indicated, Miss Verrall's script settles the point beyond dispute. The star is "the sign;" there is "heavenly harmony," "the diapason," "the mystic three," "above it all is the star." Thus while my script determines the poem, my daughter's script determines the line. But her script alone does not determine the poem. It is only by combining her script with mine, and by interpreting them on the lines suggested by the three words of the Piper controls, that we see the point of this complex cross-correspondence, and find that the whole is something more than the sum of the parts.

Moreover, to this, the first cross-correspondence since January 16th, is appended the distinguishing sign suggested by Mr. Piddington, a triangle within a circle, ingeniously connected with Browning's poem of *Abt Vogler*. Thus, though the first emergence of the allusion is in my script, the whole experiment must be dated from the suggestion of the geometrical figure to the Piper controls on January 16th, and therefore the cross-correspondence does not originate with me.

It is true that the Piper controls did not succeed in translating the "Latin Message," but they did better; they acted upon it. In immediate response, and by the method desired, came an unmistakable allusion to the line in *Abt Vogler*:

"That out of three sounds he frame, not a fourth sound, but a star."

It is manifest that the verse thus indicated is singularly appropriate as the subject of a cross-correspondence of the particular type desired, so that the choice of topic no less than the method of conveyance points to an intelligent response to the request of the experimenters, and justifies the claim of the Piper controls that this particular cross-correspondence was intended as an "answer to your Latin message."

¹The quotations from the poem in my script are from Stanzas IX., X., XII.

OBITUARY.

PROFESSOR JULES LIÉGEOIS.

Members of the S.P.R. will have heard with profound regret of the tragic death of Professor Liégeois of Nancy. While spending his holiday last autumn in the Vosges he was run over and killed by a motor car before the eyes of his wife, with whom he was walking on a quiet country road.

Dr. Liégeois was Professor of Jurisprudence in the University of Nancy, and a distinguished lawyer. He was one of the trio of eminent men occupying chairs in that university—Liégeois, Bernheim, and Beaunis—who followed the teaching of Liébeault and did so much to place the study and practice of hypnotism on a sound and scientific basis. In his first monograph on the subject,—*La Suggestion et le Somnambulisme dans leurs rapports avec la Jurisprudence et la Médecine légale*, a work which had a great sale and aroused much interest when it appeared in 1889,—he tells how, in 1878, his attention was first drawn to the question of hypnotism, and he was shortly afterwards introduced to Liébeault, at that time ignored by the Faculties. He soon realised the importance of suggestion from a legal as well as a medical point of view, and his experiments on Liébeault's somnambules are among the best reported. Professor Beaunis said of him that of all the authors who have investigated hypnotic phenomena none has drawn a picture of such extraordinary clearness and exactitude. Liégeois took a prominent part in the famous trial of Gabrielle Bompard in 1889. This young woman was charged with murder under sensational circumstances, and Liégeois contended that she had acted under hypnotic suggestion. He urged that she should be hypnotised and made in the hypnotic state to react the crime and divulge the name of the hypnotiser. He argued the case with much eloquence, and at great length, before the Paris tribunal, but he was not allowed to put his theories to the test, and the prisoner was found guilty and sentenced to a long term of imprisonment. This case illustrates the views Liégeois took up and strenuously held to the end,¹ that under hypnosis a certain proportion of somnambules are so dominated by suggestion that they become mere automata

¹ These views are set forth at length in his book *L'Hypnotisme et les Suggestions Criminelles*, 1898.

to execute the commands of the hypnotiser; and that the existence of this power for evil should be recognised and guarded against. As a safeguard he advised that very hypnotisable subjects should be protected from abuse of suggestion by being told that they must never be hypnotised except with their written consent and in the presence of a member of their family,—advice which is found to be efficacious and which is largely acted upon. Dr. Liégeois was a corresponding member of the S.P.R., and was personally known to many of our members, who can speak of his genial personality and kindly hospitality. He was always ready to help inquirers by his experience and advice; and he will be missed by a large circle of friends in all parts of the world.

In addition to the books already referred to, Liégeois contributed papers on the same subject to various scientific societies and international congresses, and at the time of his death was preparing for publication a large and important work elaborating his theories of the *condition prime et seconde*.

CHAS. LLOYD TUCKEY.

PSYCHICAL RESEARCH IN CURRENT PERIODICALS.

WE should like to draw the special attention of our readers to an article by our late President, the Right Hon. G. W. Balfour, in the *Hibbert Journal* for January 1909, entitled "Some recent investigations by the Society for Psychical Research." This deals with the question of cross-correspondences, giving a summary, which will be very useful to students of the subject, of some of the most complicated cases in Mr. Piddington's report, with a lucid presentment of the problems involved. The same number of the *Hibbert Journal* contains an interesting article by Mr. John W. Graham, Principal of Dalton Hall, University of Manchester, discussing especially the characteristics of the "Myers control" as represented in the scripts. The subject of cross-correspondences is also dealt with by Mrs. Verrall in the *New Quarterly* for January.

In the *Contemporary Review* for the same month appears an article on "The Pedigree of Christian Science," by Mr. Podmore.

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NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

-
- Fabbri, Alessandro**, 11 East 62nd Street, New York City, U.S.A.
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Millard, Mrs. Almira B., 2505 Farnam Str., Omaha, Neb., U.S.A.
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Stuart, A. I., I.C.E., C.I., 24 Marlborough Road, Southport, Lanes.
Turner, A. Hilgrove, H.M. Attorney-General for Jersey, Gouray
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Weinberg, Harry J., North Road, The Park, Nottingham.
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 BERG, MISS HELENE, 38 Gower Street, London, W.C.
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 Mass., U.S.A.
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- DARBYSHIRE, REV HUBERT STANLEY, St. Margaret's Vicarage, Methley, Leeds.
- DAWES, MISS ELIZABETH A. S., Heathlands, Weybridge, Surrey.
- ELLIOTT, CAPTAIN W. RUPERT, Sherbrooke, Quebec, Canada.
- EMMERSON, ROBERT, M.D., Calle Victoria 714, Chihuahua, Chih., Mexico.
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- GRAVESON, MISS CAROLINE, Goldsmiths' College, New Cross, London, S.E.
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- HARRISON, MISS JANE E., LL.D., D.Litt., Newnham College, Cambridge.
- HASTINGS, REV. JOHN HAROLD, The Manor House, Halton, Lancaster.
- KRESS, MISS ANNE, Lock Haven, Pa., U.S.A.
- LANE-POOLE, STANLEY, M.A., Litt.D., Dunganstown Castle, Wicklow, Ireland.
- LIBRARIAN, The Mercantile Library, Philadelphia, Pa., U.S.A.
- NEWTON, REV. R. HEBER, East Hampton, Long Island, U.S.A.
- PITZIPIOS, G. D., H.B.M. Consulate, Chinkiang, China.
- SAUNDERS, MISS E. R., Newnham College, Cambridge.
- SAUNDERS, W. E., Riovista, Torresdale, Philadelphia, Pa., U.S.A.
- SCOTT-MONCRIEFF, WILLIAM GEORGE, Edgemoor, Lanark.
- STRAIN, MISS E. H., Cassillis House, Maybole, Ayrshire.
- THOMAS, MISS EDITH J., Mynydd Ednyfed, Criccieth, N. Wales.
- WASTELL, MRS., The Rowans, Crowborough, Sussex.
- WILLIAMS, MRS. S. R., 12 Lorne Road, Oxton, Cheshire.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Thursday, January 28th, 1909, at 4 p.m.; the President, Mrs. Henry Sidgwick, in the chair. There were also present: Mr. W. W. Baggally, Professor W. F. Barrett, Sir William Crookes, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. St. G. L. Fox Pitt, Miss Scatcherd, Mr. S. C. Scott, Mr. A. F. Shand, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, Dr. A. Wallace, Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Report of the Council for the year 1908 was read, and is printed below. The audited account of income and expenditure for the year 1908 was presented and taken as read, and is also printed below.

The Chairman announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of Council: the Right Hon. G. W. Balfour, Mr. E. N. Bennett, M.P., the Earl of Crawford and Balcarres, K.T., F.R.S., Sir Oliver Lodge, F.R.S., Mr. H. Arthur Smith, and Sir J. J. Thomson, F.R.S.

MEETING OF THE COUNCIL.

THE '95th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, January 28th, 1909, at 3.30 p.m., the President, Mrs. Henry Sidgwick, in the chair. There were also present: Mr. W. W. Baggally, Professor W. F. Barrett, Sir William Crookes, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. W. M'Dougall, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mr. A. F. Shand, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

After considering their Report for the year 1908, the Council adjourned for the Annual General Meeting of Members of the Society, and re-assembled at the conclusion of that meeting.

The minutes of the last meeting of the Council were then read and signed as correct.

The proceedings of the Annual General Meeting were reported.

On the proposal of Professor W. F. Barrett, seconded by Mr. H. Arthur Smith, Mrs. Henry Sidgwick was re-elected President of the Society for the year 1909.

Mr. H. Arthur Smith was re-elected Hon. Treasurer; the Hon. Everard Feilding, Hon. Secretary; and Mr. Arthur Miall, Auditor for the current year.

The following were co-opted as Members of the Council for the year 1909: Messrs. W. W. Baggally and G. Lowes Dickinson, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. W. M'Dougall, Professor Gilbert Murray, Dr. F. C. S. Schiller, Mr. A. F. Shand, and Mr. V. J. Woolley.

Committees were elected as follows, with power in each case to add to their number:

Committee of Reference: Professor W. F. Barrett, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. F. Podmore, Lord Rayleigh, Mrs. H. Sidgwick, Mrs. A. W. Verrall, and Miss Jane Barlow.

Library Committee: The Hon. Everard Feilding, Mr. J. G. Piddington, Mr. F. Podmore, and Dr. C. Lloyd Tuckey.

House and Finance Committee: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel Le M. Taylor.

Corresponding Members and Honorary Associates were elected for the year 1909, Professor H. Bergson being added to the list of Corresponding Members.

Eight new Members and twenty-seven new Associates were elected. The names and addresses are given above.

The monthly account for December, 1908, was presented and taken as read.

GENERAL MEETING.

THE 133rd General Meeting of the Society was held in the large Hall at 20 Hanover Square, London, W., on Thursday, January 28th, 1909, at 5 p.m.; the President, Mrs. Henry Sidgwick, in the chair.

PROFESSOR WILLIAM JAMES'S "Preliminary Report on Mrs. Piper's Hodgson Control" was read by MR. J. G. PIDDINGTON; in it Professor James described the earliest communications purporting to come from Dr. Hodgson, and gave in detail a few of the most salient incidents of that period, with a discussion of the evidence for and against their supernormal character. It is hoped that the whole Report will appear later in the *Proceedings*.

REPORT OF THE COUNCIL FOR THE YEAR 1908.

THE membership of the Society has again increased considerably during the year. 37 new Members were elected and one Associate became a Member; 117 new Associates were

elected and 9 Members became Associates. On the other hand, the total loss in numbers from various causes was 30 Members and 82 Associates, leaving a net increase of 52. The total membership has now reached 1190, the numbers being distributed as follows: Members 290 (including 25 Honorary and Corresponding Members); Associates 900 (including 15 Honorary Associates).

During this year two long reports have been issued on the automatic scripts of Mrs. Holland, Mrs. Piper, Mrs. Verrall, and Miss Verrall. These scripts, as is well known, have in late years greatly developed in interest and complexity, and the second report in particular shows what laborious and penetrating study and comparison of the different scripts with one another are required to bring out their significance. A considerable amount of public interest has been aroused by the reports, as shown by articles in the *Spectator*, *Nation*, *Hibbert Journal*, *New Quarterly*, etc., as well as by unusually large sales to outsiders of the *Proceedings* containing them. Experiments are being actively continued with all the automatists concerned and much fresh material has accumulated which it is hoped may be presented to the Society before long.

Among other work undertaken by members of the Society during the year, we may mention a fresh series of experiments in thought-transference at a distance carried out by Miss Miles and Miss Ramsden, an account of which was given at one of the Private Meetings and printed in the *Journal* for June; and an enquiry into the alleged miraculous nature of certain hailstones that fell at Remiremont (Vosges) in May, 1907, and were said to have an image of the Virgin imprinted on them. The expenses of this enquiry were generously defrayed by a Member of the Society who took a special interest in the case; and the investigation was carried out by Monsieur M. Sage, whose report will appear in Part LVI. of the *Proceedings*.

In November the Council commissioned Mr. Feilding to undertake a series of sittings with Eusapia Paladino at Naples. He was accompanied by Mr. Hereward Carrington, and Mr. Baggally afterwards joined them. Eleven sittings were held during November and December, and it is hoped that a full report of the investigation will appear in the *Proceedings*.

In May the Council adopted a scheme for the establishment

MEMORANDUM OF ASSETS.

GENERAL FUND.

£892	3	0	Midland Railway 2½% Preference Stock.
£180	0	0	East India Railway Deferred Annuity.
£1,209	0	0	East India Railway Irredeemable Debenture Stock.

ENDOWMENT FUND.

£1,260	0	0	Caledonian Railway 4% Preference Stock.
£498	0	0	Lancashire & Yorkshire Railway 4% Preference Stock.
£1,060	0	0	East India Railway 4½% Irredeemable Debenture Stock.
£260	0	0	East India Railway 3½% Debenture Stock.
£825	0	0	Great Western Railway 5% Kent Charge Stock.
£908	0	11	India 3½% Stock.
£767	0	0	Great Eastern Railway 4% Debenture Stock.

I have examined the above Accounts with the Society's Cash Book and Vouchers and certify that it is in accordance therewith. I have also verified the Stocks comprised in the Memorandum of Assets as being in the custody of the Banks, or inscribed in their books.

23 St. Swithin's Lane, London, E.C., *January 27th, 1909.*
ARTHUR MALL, Auditor, *Chartered Accountant.*

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1908.

RECEIVED.

Balance in hand, December 31st, 1907,	-	-	-	£80	12	2
Interest on Investments,	-	-	-	228	6	0
Donation,	-	-	-	50	0	0
				<u>£358</u>	<u>18</u>	<u>2</u>

PAID.

Purchase of Great Western Railway 5% Rent Charge Stock,	£300	6	3
Balance in Hand, December 31st, 1908,	-	-	58 11 11
	<u>£358</u>	<u>18</u>	<u>2</u>

January 11th, 1909.

Audited and found correct.

H. ARTHUR SMITH.

EDMUND GURNEY LIBRARY FUND, ACCOUNT FOR 1908.

RECEIVED.

Balance in hand, December 31st, 1907,	-	-	-	£21	10	5
Dividends of Victoria Government 3½% Stock,	-	-	-	8	7	6
Interest on Consols,	-	-	-	2	3	0
				<u>£32</u>	<u>0</u>	<u>11</u>

PAID.

Balance in hand, December 31st, 1908,	-	-	-	£32	0	11
				<u>£32</u>	<u>0</u>	<u>11</u>

January 28th, 1909.

Audited and found correct, and Securities produced.

H. ARTHUR SMITH.

and recognition of Local Sections of the Society under conditions specified in the *Journal* for June, and a Local Section was then founded at Dublin, with the Rev. Dr. Barlow, late Vice-Provost of Trinity College, as Chairman, Professor Barrett, F.R.S., as Vice-Chairman, and Mr. E. E. Fournier d'Albe, B.Sc., as Hon. Secretary. This Section has now a membership of 75, and the Council look forward to valuable results from the vigour and activity already shown by it.

In June the offices of the Society at 20 Hanover Square were enlarged by the addition of a convenient room for the Research Officer, for whom up to that time accommodation had had to be found elsewhere.

Mr. R. A. H. Bickford-Smith resigned the post of Secretary and Editor at the end of the year. The Council have appointed Miss Isabel Newton, formerly Assistant Secretary, as Secretary and Sub-Editor, and Miss Johnson, Editor as well as Research Officer.

The Council record with regret the death of their original Secretary, Mr. E. T. Bennett, who had served the Society faithfully for twenty years.

Two General and four Private Meetings of the Society (for Members and Associates only) were held during the year. The dates and the subjects of the papers read were as follows:

*January 30th. "Automatism and Possession," by Sir Oliver Lodge, F.R.S.

March 30th. "A Recent Case of a Veridical Phantasm of the Dead," by Professor W. F. Barrett, F.R.S.
"Experiments in Thought-Transference," by Miss C. Miles.

*May 19th. Presidential Address by Mrs. Henry Sidgwick.

June 29th. "The Hallucination Theory as applied to certain Cases of Physical Phenomena," by Count Perovsky-Petrovo-Solovovo.

November 2nd. "The alleged Miraculous Hailstones of Remiremont," by Monsieur M. Sage.

December 14th. Papers discussing the question of "Cross-Correspondences," by Mr. Podmore, Mr. G. Lowes Dickinson and Mr. F. C. Constable.

*Those marked with an asterisk were General Meetings.

CASE.

G. 284. Apparition.

THE following account of an apparition seen by several different persons was received from Dr. J. H. Gower, who interviewed the witnesses and collected their evidence. His first report of it was as follows:

19 STEELE BLOCK, DENVER, COLO.,
August 5th, 1908.

Last Christmas the body of a man employed in one of our business buildings was found dead at the bottom of the elevator shaft.

Recently an apparition answering the description of the dead man has been seen by three or four people at different times in the midnight hours in the engine room of the same building. Neither of the parties seeing the ghost knew the deceased at all, and it was therefore only by the description given that my friend, who runs the building, could place him.

I carefully examined the engine room, and believe it would be almost impossible for a "joker" to make his escape. I have closely questioned the percipients and am quite impressed by their declarations. They, at least, are quite convinced that they have seen the "real thing." On the first occasion it shook up a sleeping fireman, and when he was about to expostulate with it for rough treatment it vanished. On each occasion it appears to have been "sensible to touch as to sight." The case has been given to me to investigate, and I shall try to visit the scene at night; maybe I shall see it myself. . . .

JOHN H. GOWER.

Dr. Gower's next letter on the subject was as follows:

19 STEELE BLOCK, DENVER, COLO.,
Nov. 9th, 1908.

Enclosed please find particulars so far obtained of the Ghost Case about which I wrote you some time ago.

Upon the receipt of Mr. Robertson's letter of Aug. 3rd, I went down to the building for the purpose of making inquiries. I spent over an hour in questioning the men and examining the place where the apparition was seen. The sworn statements give you a fair

idea of what was said on that occasion and all subsequent statements were entirely of a corroborative nature. I have not yet seen Ellis, but I understand that his experiences were very similar to the others, with the exception that he *saw* nothing, but the ghost handled him in the same uncanny manner that it had handled the others.

The room in which the phenomenon occurred is a very small one and is very difficult of access. It is situated in the basement of one of the office buildings in this city, and to reach it one has to climb down a short ladder way from an entrance somewhat of the trapdoor kind.

The room is well filled with machinery—a compressor-tank—and it is only with difficulty that one can move about in it, although it is well lighted by electricity. It has no door, but an entrance, through which a man of more than ordinary size would have to squeeze himself. I mention this because it was quite clear to me that an attempt to play “spooks” here would have resulted in being caught in the act immediately.

The men stood a pretty severe cross-examination on all occasions, both by Dr. Rogers and myself, without weakening in any particular, and I was much struck by the open way in which they gave their evidence, and am quite impressed by the fact, that they all fully believe that they have seen the real thing. . . .

I should add that I understand that none of the men knew the engineer who was killed personally; but that it was entirely from the description given of the apparition that Mr. Robertson was able to recognize the likeness, which seems to have been quite remarkable as to detail.

I will send Ellis’ statement as soon as I obtain it, together with any further information that you may wish to have.

JOHN H. GOWER.

The statements enclosed by Dr. Gower were as follows:

DENVER, COLO., *Aug.* 3, 1908.

DEAR DR. GOWER,—About a week before last Christmas the Engineer of the — Block was found dead in bottom of front Elevator Shaft. His successor, 2 night engineers and the wife of one of them, I understand, declare that an apparition answering the description of the dead Engineer has been appearing to them recently in the dead of night in the Engine Room. If there is anything in this to interest you I will be glad to introduce you

to the parties interested (barring the principal) any time you care to call here.

FRANK ROBERTON.

DENVER, COLO., Nov. 7, 1908.

DEAR DR. GOWER,—I enclose herewith sworn statements of Wm. Kelley and Wm. Norder, engineers of the — Block, and of Mrs. Norder, in reference to the Psychical Phenomena experienced by them in the — Block.

You ask me to include a statement from myself, but the only statement I can make is that about a week before Christmas, 1907, an engineer of the block was killed in the elevator shaft, and the engineers whose statements are included were, of course, aware of this accident, and naturally connect the apparition with the deceased engineer. Anything further that I might add would only be a repetition of the statements made by the parties already named.

Trusting this will be all that is necessary, I remain,

Yours very truly,

FRANK ROBERTON (*Cashier*).

Bill Kelley, Night Engineer of the — Block, states that about the 10th of June, 1908, about a week before he started to work in this building, he was visiting the night engineer of the building, and while the latter was making his round of the building at 12 o'clock midnight, he lay down in the corner of the compressor room, underneath the tank, which was located a few feet above him. He was sleeping in this position when he felt a hard rap on his shoulder. He jumped up suddenly, and in doing so struck his head against the tank, and at the same time his attention was arrested by seeing a figure standing just inside of the open doorway (there being no door leading from the compressor room into the boiler room).

He states that the figure was that of a man about 25 years to 30 years of age, of medium height, dressed in the regulation overalls and dark cap of an engineer; that he was of slight build and pale complexion and smooth-shaven face, and what hair was visible on his head was of a light colour.

A month or so later than this he was standing in the boiler room at the rear of the boilers oiling one of the valves leading to the water tank, and resting his arm on one of the pipes, when his arm slipped and he commenced swearing, when he heard a low

mumbling voice a short distance away and looked in that direction, but saw nothing. He then went on with his swearing, and distinctly heard a voice immediately behind him say, "Don't do that. I wouldn't do that. You don't gain anything by swearing. I wouldn't do that." Glancing over his shoulder and seeing nothing around he became alarmed, and dropping his oil-can made a bolt for the front end of the boiler room. This happened about 2 o'clock in the afternoon.

WM. KELLEY.

Kelley also states that Bill Norder, chief engineer, and his wife, and a fireman named Ellis, have all seen this same figure; that Bill Norder told him that he was sitting in his chair in the compressor room when something took hold of his foot and shook it, and when he looked up suddenly he saw a figure standing in the doorway and answering the same general description as the figure which had appeared to him. At the time this figure appeared to them there were three electric lights burning in the room, and as soon as they saw the figure it vanished.

Kelley also states that Mrs. Norder (his sister) told him that she was sitting in the chair in the compressor room one night while her husband was making his round of the building about 10 o'clock in the evening. She was sitting in the compressor room with her knees crossed when she distinctly felt some one take hold of her foot and push it down on the floor alongside the other foot, and that this happened repeatedly, and that on one occasion she felt something shake her by the shoulder when she was sitting in the same place dozing and until she roused up and saw standing immediately in front of her a figure which she described practically the same as the figure described by Kelley.

Kelley also states that the man named Ellis, who worked there a short time as night engineer on the building, saw this figure on more than one occasion, and became so disturbed at it that he quit work after a short time.

(Signed) WM. KELLEY.

Subscribed and sworn to before me this 5th November, 1908.

FRANK ROBERTON, *Notary Public.*

Bill Norder, day engineer of the — Block, says he has been working here as night engineer about 2 months, when one night about 11 o'clock, he was sitting in the chair in the corner of the compressor room reading an engineer book, when he felt something

grab him by the foot and shake it, and thinking it might be a fireman just amusing himself, did not pay any attention to it until the same thing occurred again very emphatically, when he looked up and saw a figure standing in front of him, within an arm's length, staring straight at him. Bill Norder said "What the — you want?" and jumped up, when the figure vanished completely.

This figure he described as of medium height and slight build, about 26 years of age, and dressed in ordinary working clothes of an engineer, also of a pale complexion and light auburn hair. He then started out into the boiler room to investigate thoroughly, but could see nothing. He said to himself that it could not be anything human and get out of sight that quick. That was the only time he ever saw anything of the sort, either there or elsewhere, although he had often been on night picket duty with the U.S. Army around Manilla, sometimes on graveyard picket duty, where the surroundings were such as might tend to cause a person of imagination to think that they saw such apparitions.

Norder states that the feeling he experienced was exactly as if some one had taken firmly hold of his foot and shaken it, and as he looked up, the figure was standing quietly in front of him and smiling.

(Signed) WM. NORDER.

Subscribed and sworn to before me this 4th March, 1908.

FRANK ROBERTON,
Notary Public.

Mrs. Norder, wife of Wm. Norder, engineer of the — Block, states that soon after her husband went to work in this building, about 2 o'clock one morning, when her husband was away on one of his rounds of the building, she was sitting by the desk in the compressor room and leaning back in the chair in a light sleep, when she felt something take hold of her shoulder and shake her, first one side and then the other, until she was completely awake. Looking up she saw standing before her a figure, and having had similar experiences many times before in her life, she looked at it steadily and critically. She states that it was dressed in overalls and in an under-shirt, and had the general appearance of an engineer or fireman.

Mrs. Norder stated that she had heard that an engineer had been killed in the building some time previous, but had never given the matter more than a passing thought. She did not at the time tell her husband anything about the appearance of this figure, thinking

that it would only make him nervous; but some time afterwards, when he was sitting in the same place, the figure appeared to him, and when he described it to her, it agreed exactly with the description of the figure which she had seen, and which she had described to a neighbour, whom she got to corroborate her testimony to her husband. She states that at the time this figure appeared to her she felt perfectly at ease, and was in a condition to notice carefully the details of its appearance, but that after her husband returned she felt somewhat nervous at the idea of remaining alone, so she accompanied him on his further rounds that night.

On another occasion, about 10 o'clock at night, she went to the building to take her husband's supper, and while sitting alongside of him in the compressor room, she felt distinctly what seemed to be a hand grasping her foot and moving it off to one side on the floor several inches, and thinking to see if it would continue, she placed her foot back again in its original position several times, and each time had the same experience, but did not at that time see anything.

(Signed) MRS. DELIA NORDER.

Subscribed and sworn to before me this 5th Nov., 1908.

FRANK ROBERTON,
Notary Public.

Mrs. Norder states further that she had on several occasions seen apparitions of persons known to her, both living and dead, but "had never paid much attention to psychical matters." Dr. Gower writes later:

December 3rd, 1908.

. . . Ellis's statement (which I expect in a few days) will, I understand, be to the effect that he *felt* the ghost, but did not *see* it. This seems to me important as dispelling the theory of trick or joke, as by no possible means could a joker have shaken Ellis in the engine room without showing himself and being spotted at once. . . .

In another letter, dated January 26th, 1909, Dr. Gower tells us that Ellis has been lost sight of, so that it has not been possible to obtain his evidence.

The following further statement was received by Dr. Gower from Mr. Robertson:

DENVER, COLO., *Dec. 2, 1908.*

Replying to your inquiries suggested by a recent letter from the Psychical Society in London, I have seen Norder, and he says that

before the appearance which he describes he had heard Kelley and some of the other boys talking of what had been seen in the Boiler Room, but had not heard any detailed description of the figure alleged to have been seen. He treated the matter as a joke at that time, and did not pay any particular attention to it, but he adds that no one could now convince him that he did not see clearly the figure which he describes, or did not experience the shaking, etc., of which he speaks.

I have also inquired of each of the parties testifying, and find that none of them had ever met the engineer who was killed. . . .

FRANK ROBERTON.

SUPPLEMENTARY LIBRARY CATALOGUE.

Books added to the Library since the last List, JOURNAL for April, 1908.

- Abbott (David P.)**, Behind the Scenes with the Mediums. Chicago, 1908.
- †Andrews (W. S.)**, Magic Squares and Cubes. Chicago, 1908.
- Barrett (Professor W. F., F.R.S.)**, On the Threshold of a New World of Thought. London, 1908.
- *Bennett (E. T.)**, The Direct Phenomena of Spiritualism. London, 1908.
- Bertrin (Georges)**, Histoire Critique des Evénements de Lourdes. Lourdes and Paris, 1908.
- Lourdes: A History of its Apparitions and Cures. (Translated from the French.) London, 1908.
- **Bozzano (Ernesto)**, Dei casi d'identificazione spiritica. Genoa, 1909.
- **Calderone (A. Innocenzo)**, Il Problema dell' Anima. Palermo, 1908.
- Davies (T. Witton)**, Magic, Divination and Demonology. London and Leipzig.
- Davis (A. J.)**, Views of our Heavenly Home. Boston,
- Death and the After-Life. Boston,
- Nature's Divine Revelations. Boston,
- Penetralia, containing "Harmonial Answers." Boston,
- Beyond the Valley. Boston, 1885.
- The Philosophy of Special Providences. Boston, 1876.
- A Stellar Key to the Summer Land. Boston, 1887.
- ‡Davenport (Reuben Briggs)**, The Death-Blow to Spiritualism. New York, 1897.
- Forel (August, M.D.)**, Hygiene of Nerves and Mind. (Translated from the German.) London, 1907.
- *Fournier d'Albe (E. E.)**, Two New Worlds: I. The Infra-World, II. The Supra-World. London, 1907.
- New Light on Immortality. London, 1908

- France (Anatole), *Vie de Jeanne d'Arc.* Paris, 1908.
- ‡Frazer (Persifor), *Bibliotics, or The Study of Documents.* Philadelphia, 1901.
- Home (Mme. Dunglas), *D. D. Home, His Life and Mission.* London, 1888.
- ‡Horst (Georg Conrad), *Von der alten und neuen Magie : Ursprung, Idee, Umfang und Geschichte.* Mainz, 1820.
- Hyslop (Professor J. H.), *Psychical Research and the Resurrection.* London, 1908.
- ‡Ingleby (C. M., LL.D.), *An Introduction to Metaphysic.* London, 1869.
- Janet (Pierre, M.D.), *The Major Symptoms of Hysteria.* (Translated from the French.) New York and London, 1907.
- *————— *Les Névroses.* Paris, 1909.
- ‡Kane (Dr.), *The Love-Life of.* New York, 1866.
- ‡Kerner (Dr. Justinus), *Geschichte zweier Somnambülen.* Karlsruhe, 1824.
- ‡Kingsley (Mary H.), *Travels in West Africa.* London, 1897.
- ‡————— *West African Studies.* London, 1899.
- Lang (Andrew), *The Maid of France.* London, 1908.
- [R] ‡de Mainauduc (J. B., M.D.), *The Lectures of.* London, 1798.
- Morselli (Professor Henrico), *Psicologia e Spiritismo.* Turin, 1908.
- *Piobb (P.), *L'Année Occultiste et Psychique.* Paris, 1908.
- Podmore (Frank), *The Naturalisation of the Supernatural.* London, 1908.
- Quackenbos (J. D., M.D.), *Hypnotic Therapeutics in Theory and Practice.* London and New York, 1908.
- Ribot (Th.), *Essay on the Creative Imagination.* (Translated from the French.) Chicago, 1906.
- Richmond (A. B.), *A Review of the Seybert Commissioners' Report.* Boston, 1888.
- *Sidis (Boris, Ph.D., M.D.), *Psychopathological Researches.* London, 1909.
- ‡Sinistrari (Rev. Father), *Demoniality, or Incubi and Succubi.* Paris, 1879.
- **Thoughts of a Modern Mystic : a Selection from the Writings of the late C. C. Massey.* Edited by Professor W. F. Barrett, F.R.S. London, 1909.
- Wilbur (Sibyl), *The Life of Mary Baker Eddy.* New York, 1908.
- **Wilson (Albert, M.D.), *Education, Personality and Crime.* London, 1908.
- Worcester (Elwood, D.D., Ph.D.), M'Comb (Samuel, M.A., D.D.), and Coriat (Isador. H., M.D.), *Religion and Medicine : the Moral Control of Nervous Disorders.* London, 1808.

* Presented by the Publisher.

** Presented by the Author.

† Presented by J. Y. W. MacAlister, Esq.

‡ Purchased from the late American Branch.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On TUESDAY, MARCH 30th, 1909, at 4 p.m.

WHEN A PAPER ON

“Some Incidents in the Script of
Mrs. Holland”

WILL BE READ BY

MISS ALICE JOHNSON

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

THE DOWSING ROD.

BY PROFESSOR W. F. BARRETT.

SINCE I published my monograph on the so-called divining or dowsing rod a vast accumulation of additional evidence has reached me. Some of it is of considerable value, but at present I have neither time nor courage to sift the whole of this mass of material. It is, however, I think, desirable to publish the following letters as affording evidence on behalf of the dowser from men of some distinction and accustomed to weigh evidence.

The first letter is from Sir John Franks, K.C.B., the Secretary to the Irish Land Commission, who writes:

DALRIADA, BLACKROCK, CO. DUBLIN, *May* 28, 1902.

DEAR PROFESSOR BARRETT,—I want to make search for water on a farm I have in Co. Kilkenny and I am told no one can advise better as to the *modus operandi* than you; so perhaps, if not too much trouble, you will give me the benefit of suggestions on the subject.

The lands lie at an elevation of from 100 to 440 feet, and are bounded by a stream at the lowest level, and there are good wells or rather springs close together at an elevation of about 200 feet.

On the old Ordnance map (made in 1836) there are some wells which had been afterwards marked (probably by my father) in quite another part of the farm, but these have not been wanted for many years past, and there is nothing on the surface to show where they were. They would be of use now, if water is to be found. . . .

J. H. FRANKS.

I gave Sir John Franks the name of an amateur dowser living on the borders of Co. Kilkenny, viz. Mr. J. H. Jones, of Mullinabro, Co. Waterford. Mr. Jones met Sir John at his place, with the following result:

DALRIADA, BLACKROCK, CO. DUBLIN, *Sept.* 14, 1902.

DEAR PROFESSOR BARRETT,— . . . I was quite astonished at the results of the tests to which I subjected [Mr. Jones's] work and methods, before I incurred the expense and trouble of sinking for water at the place indicated by him.

He had never been over the ground before, and there is nothing

on the Ordnance sheets (which are very old) to indicate the position of the old wells mentioned before. I made three tests by bringing him from 100, 200, 800 yards away from these wells, which are only apparent when *quite close*, with no paths leading to them. He quartered the ground back and forwards like a dog looking for game, and after some delay in each case eventually found a flow, and the direction [of the flow]. Once the direction was found, he followed it steadily, working back and forwards across flow, till without aid he hit off the place where the concealed wells are. The last test was quite wonderful, as I brought him quite half a mile away to the top of the watershed, to a place from which he could not have had an idea where the well opened, in a spot quite out of sight until one got within two yards of it, but he hit it off with absolute accuracy. In the place where he indicated a site to sink for a new well there were no surface indications at all, and it was quite half a mile away from any of the old wells. We had to cut and blast principally through solid rock, 38 feet down, before we hit the spring. There are now 20 feet of water in this well.

J. H. FRANKS.

Three other remarkable cases in which Mr. Jones was successful when other attempts, some under expert geological advice, had failed, I have investigated. The evidence in these cases is, however, too long to quote here; one was at the model farm at Glasnevin, Co. Dublin, under the Department of Agriculture and Technical Instruction; another was at Dunganstown Rectory, Co. Wicklow, a very striking case, concerning which I have detailed reports, and have myself visited the spot and verified the statements; another was at the National Consumptive Hospital, Newcastle, Co. Wicklow, which, at a critical time, saved the Hospital from a water famine.

Through the kindness of Sir Oliver Lodge I have received the following letters. The dowser referred to in Mr. Andrew Lang's letter is Mr. R. Howson, of Middlesboro', a gentleman with whom I have had a good deal of correspondence, and who has also been very successful in dowsing for minerals:

MONREITH, WHAUPHILL, N.B., *July 15, 1907.*

DEAR LODGE,—An amazing dowser has been staying here, a gentleman, a land agent in Lancashire. My host, Sir Herbert Maxwell, F.R.S., is not a very credulous philosopher, but what he tells me

of the man's success in tracking people here, and finding hidden things, beats anything I have heard of. I understand that the agent has electrical theories on the subject. If you care to know more about and try to see this gentleman I will give you his address, if he consents, and some particulars.

A. LANG.

The next account was written by Mr. Jesse Collings, M.P., at Sir Oliver Lodge's request, and is as follows:

EDGBASTON, *Feb.* 1, 1909.

MY DEAR SIR OLIVER,— . . . The dowsing incident took place during the last annual excursion of the British Dairy Farmers' Association. About a dozen of us were going through a field—a short cut—to rejoin the others who were on the road. The question of water-divining came up, and Mr. Walker, a well-known journalist who was with the excursionists, cut a twig from a tree in the middle of the field. It was this shape [sketch omitted].

He grasped it in his hands [by the two ends]. The field was a dry hilly one, and we all went down to a "bottom" which was swampy. As we came close to the wet swamp the top of the twig steadily rose—indeed the whole of it—to about this angle or more, and when we left the swamp it gradually fell back into position. Several of the farmers present tried it without any effect whatever. Mr. Walker said that very few could do it. I think he said not one in a hundred or one in a thousand, I forget which.

Being very sceptical, I took the twig and we went down to the "bottom" again, when the twig rose as we approached the water, higher and more deliberately than before. Though I had grasped the ends very tightly I suggested that the parts in my hands had turned and so turned the other part of the twig. Mr. Walker then cut notches at the ends of the parts held in my hands. On renewing the experiment the twig behaved exactly as before, while the notches showed that the parts held in the hands had not revolved or moved in any way.

What followed astonished us still more. Mr. Walker took a very thick twig—speaking from memory about $\frac{1}{2}$ in. or $\frac{5}{8}$ ths thick. He notched the ends and grasped them in the same manner, and on getting near the water the part not held rose up with such force that the arms of the twig being too thick to yield twisted themselves to such an extent [between his hands and the apex] that

the rind was broken and the inside skin was laid bare and twisted, and but for the fibrous character of the wood would have dropped off altogether. It looked like a rope instead of the smooth stick it was before. As it was it became listless with no further animation. The parts grasped, as shown by the notches, had not moved or turned in the least. Mr. Walker stated that this experiment hurt his wrists, as he had to hold the ends with all his force to prevent them following the motion of the other parts.

I certainly should not have believed in the experiments if I had not seen them. As it is I have no theory to advance, but simply describe—accurately, I think—what I saw, and what others present did not pretend to doubt or dispute.

JESSE COLLINGS.

Mr. Jesse Collings' experience is similar to others I have already given in my published reports, and to the following, which my friend Dean Ovenden has kindly written at my request. The Dean, I may mention, has published some useful little books on elementary science, hence he does not take refuge in the usual electricity theory, albeit nothing will shake his conviction that some force external to the dowser moves the rod. The unanimity with which all dowsers hold this view shows how distinct from our conscious personality are the involuntary actions of our sub-conscious life.

CHANTER HILL, ENNISKILLEN,

Nov. 22, 1906.

DEAR PROFESSOR BARRETT,—I knew nothing about dowsing, I never saw a dowsing rod nor a dowser. My mental attitude towards the subject was the same as about apparitions, viz. I had heard of apparitions and dowsers, but both were absolutely outside my personal experience.

On Tuesday, the 13th inst., I went to Rossory Glebe as the Bishop's representative on a commission of repairs and dilapidations, a new rector having been appointed. We found in the corner of an old kitchen a small well of clear water. The outside well was 39 feet from the ground to the surface of the water. We asked the outgoing rector where the clear water came from which supplied the indoor well. He replied, "I don't know." Mr. Jervois, the district R.B. architect, said, "Come out until we look for the source." He cut a forked twig of a snowberry bush shaped like a Y. Then he held his elbows to his sides and his palms upward, the little fingers

being next one another. He bent the forks of the twig outwards and gripped them at [the two ends], with the point projecting horizontally before him. I noticed that he held the bent forks very tightly. In this attitude he walked across the bank sloping towards the rectory. For some time the stick remained pointing straight outwards; then, suddenly, as he crossed a certain spot, the twig bent upwards violently and hit him on the chest. He was holding it so tightly that the parts held in his hands could not turn, and the wrench broke the stick like an untwisted cord. I was amazed. He passed by the spot and the twig remained inert; but going backwards and forwards, always at the same spot, where the stream was running underground, the twig leaped upwards. He said, "Now touch my hand and you will neutralise the effect." I laid my hand loosely on his closed fist and we passed over the spot without any movement in the stick. Being more surprised, I said, "Let me try it." He said, "You would be no good, for you stopped my power by touching me." However, I held the twig as he did, having cut off the broken part, and when I passed the spot I felt the light twig suddenly become as heavy as if it were made of steel and was being pulled downward by a strong magnet. I held it as tightly as I could close my strong hands, but in spite of my efforts it twisted round and pointed downwards.

Mr. Jervois said (and I heard this for the first time in my life) that with most dowsers it did point downwards.

The next day I cut a forked snowberry twig here and went out to make experiments in the garden. Passing down one of the walks the stick insisted on pointing downwards until I reached a spot where it became light again. I left the walk where the drag ceased and crossed the earth bed where potatoes had been. Immediately the stick began to drag downwards. The gardener said, "You are right, sir, for that's where the drain goes off towards the pond. I found it when I was digging." Knowing nothing of the drainage of the old garden, and not being sure that the drains were where the stick indicated them, I called out my daughter and put the stick in her hands, but go where she would over the spots which I had passed, she felt nothing. I therefore went to the avenue gate, where I knew that the water supply of Enniskillen crossed the road. The moment I came over the pipe the stick pulled downwards with a force which I could not resist. Just then a small boy, aged about 12, passed by with some baskets. I told him nothing, but asked him to hold the stick as I placed it in his hands and to walk down the road [opposite

to and away from the gate]. When he came to [a certain] point he called out, "I can't hould it, sir, it's lepping." He reversed his walk and I walked beside him. At [this same point] I saw that he struggled to hold the stick out straight and could not prevent it from pointing straight down towards the earth.

On Monday last an engineer, Mr. Allman, came here to pay a visit. I took him outside the hall door and gave him the same twig, which by then was not fresh. He detected the drain from the house foundations at once. He did not know where the water pipe crossed the road, but at the same point at the avenue gate the stick felt so heavy that it twisted itself down. He and I crossed the lawn, and easily detected every drain in it. Coming to the house, he said, "My fingers are all cramped trying to hold that stick against its extraordinary pressure."

Mr. Allman was as ignorant of the phenomenon as I was. He was much interested, and has taken away the stick to find water for his father-in-law, at whose house there is a great scarcity. I may mention that when I held the stick over a water barrel and over the garden pond it was absolutely inert and remained as a light twig pointing out straight before me.

These are the plain facts, from which I infer that . . . [your] suggestion that the motion of the twig is due to unconscious muscular action is wholly incompatible with my experience. Obviously, having seen Mr. Jervois' twig turn upwards, if there were any mental suggestion, it was that mine should do the same, but, contrary to my expectation, it did exactly the opposite. I felt a downward drag which I was unable to resist, although employing all my muscular force in the opposite direction. Mr. Allman's hands were blistered in his efforts to prevent the twig from turning. There was, I am convinced, a force external to myself pulling against me. [See p. 59.]

In the case of Mr. Jervois that force acted in an upward direction, and in my case in a downward direction, and when I touched him on the hand the upward and the downward forces neutralized one another, so that the twig remained inert. . . .

I send you a snowberry twig, the same as I used.

Yours very sincerely,

CHARLES T. OVENDEN,
Dean of Clogher.

P.S.—I have just tested these sticks. The snowberry twig is much more sensitive than the hazel.

I have investigated a number of cases of remarkable success which Miss Miles had in water-finding. The following is a striking case, as it comes from the authorities at the Curragh Camp, where good potable water is difficult to obtain and a supply was needed for a memorial hospital. Captain Greer writes:

CROTANSTOWN, THE CURRAGH,
CO. KILDARE, *September 6th*, 1903.

The facts relating to the finding of water to supply the Drogheda Memorial Hospital are as follows:

The Woods and Forests Department offered a site on The Curragh for the building of the hospital for a small rent. Before accepting this offer the committee responsible for the building had to assure themselves that a water supply to the hospital could be secured.

Miss Miles, hearing of these circumstances, kindly consented to endeavour to find by "divining" whether a spring existed, underground, in the portion of land embraced in the proposed site for the hospital. (This occurred in the winter of 1896-97: I think January, 1897.) She came here and visited the proposed site with Mrs. Greer and me. She went backwards and forwards over the site with the divining rod, and for some time could not find a spring, though she informed us that there was a large deposit of surface water (she thought about 15 ft. under the surface). After considerable search she came on a genuine spring, which, after measuring, she said was about 45 to 50 ft. underground, and quite separate from the deposit of surface drainage. By my orders a well was sunk on the spot over which Miss Miles declared the spring existed. At 17 feet we came on an apparently plentiful supply of water, which resisted an endeavour to pump it dry, lasting for eight hours, and we were convinced, in spite of Miss Miles' caution about the surface water, that this was the spring, and we actually built in the well and connected the water supply to the hospital. This supply, however, turned out to be surface water. On analysis it was declared to be of moderate quality, and was used only for washing, drinking water being obtained from a house close to the hospital, which was then a small institution.

In the following spring the well, which had contained 4 to 5 ft. of water, went dry, and then for the first time we realised that Miss Miles must have been correct in her diagnosis, and that we had made a well to contain what was merely surface drainage.

I sunk through the bottom of the well with an Artesian borer, and found at 43 ft. a strong spring of perfectly pure water, which has provided the hospital with a perfect water supply ever since.

J. H. GREER.

I gave several cases of the successful use of dowsing in America in my monograph. The late Dr. Hodgson sent me many more: here is one of some interest, as it is from the engineer to the Mount Whitney Power Co. in California:

VISALIA, CALIFORNIA, *May 20th*, 1905.

The method that some of the well-borers use in locating wells is by means of a forked "switch" or stick cut from a live tree. They say that the particular kind of a tree makes no difference, the only requirement being that the tree be alive. In using the switch the operator grasps the two branches of the fork in his hands and holds the switch upright; with the switch in this position he slowly walks over the ground which he is exploring for water. If an underground stream is passed over, this is indicated by the movement of the switch downward, like a pointer. Men with whom I have talked say that, when the underground stream is passed over, they can feel the switch twitch or jerk in their hands, and that they can feel the tendency of the switch to point downwards, the hands simply following this movement. They also say that they can tell roughly or approximately the amount of water in the stream and the depth below the surface at which it will be found.

I do not recall now a single well that has been bored where indicated by the switch that has been a failure; on the other hand many wells not so located have been failures.

Some of the evidence that appears rather convincing to me is as follows:

The company of which I am superintendent had occasion to bore a well at Lindsay for the town waterworks. This well I had bored at a point most convenient with respect to the buildings; the well-borer at this time said that no water or little water would be found, for the stream was twelve feet south of the point selected. The well, however, was bored down to a depth of one hundred and fifty feet, a small quantity of water was found, but the amount was insufficient. The next year (1903) another well was bored, this time at the point indicated by the switch twelve feet south of the first one, and an abundant supply of water was found.

Mr. Robert Berry, of Lindsay, located this well, as well as many others throughout that section.

Another instance occurred at Lindsay Heights, where several wells were located by Mr. Berry for Messrs. Hammond and Wishon, president and manager of this company respectively.

Mr. Wishon was on the ground when Mr. Berry was exploring for the wells; and as he was rather sceptical about the method, he thought he would try it himself, and was surprised to find that the switch would respond for him as well as it would for Mr. Berry. To check the matter further he had Mr. Berry walk two or three rods ahead of him over the ground with their switches in position. As Mr. Berry would pass over a stream he would indicate it; as Mr. Wishon came to the same point he would say each time: "Yes, I feel it."

Two or three times, to try him, Mr. Berry would not say anything when he passed over a stream. As Mr. Wishon came over these places he would say: "Here, Bob, you missed one." This occurred several times.

Another test that I knew of was made by Mr. James N. Reynolds, of Lindsay. He engaged Mr. Berry to locate a well for him on a certain piece of land; the point selected Mr. Reynolds privately marked. He then engaged another man, and had him locate a well on the same piece of land. This second man, after exploring about with his switch, selected the identical spot that Mr. Reynolds had marked; a well has since been bored at this point, and a supply of water has been found. . . .

CARL H. HOLLEY.

As regards the explanation of the dowsing rod, I have seen nothing to shake the conclusions which were given in my last report (*Proceedings S.P.R.*, Vol. XV., pp. 313 and 314). That there is no special property possessed by running water which affects the dowser is shown by his discovery of underground mineral ores, oil wells, etc. Concerning the latter, Miss Margaret Benson informed me, on the authority of a personal friend who knew the facts, that in locating the exact spot for sinking for petroleum wells in Peru scientific experts are not employed, but always "instinctive experts." A dowser is an instinctive expert, and we may call his peculiar instinct "a sub-conscious transcendental perceptive faculty," as I have done, or anything else we like. The Right Hon. A. J. Balfour, who has both read and seen much about dowsers, writes to me:

"All the evidence that I have seen or heard of entirely supports your conclusions, strange though they may appear."

That the vigorous motion of the rod, one limb often being broken, is really caused by the unconscious muscular action of the dowser is, as I have said, hotly contested by every dowser, who is persuaded the twig moves his hands, and not *vice versa*. For example, Dr. Eshelby, of Stockton House, near Worcester, writing to me about a young farmer in his neighbourhood, named Skyrne, who is a very successful dowser, says: "He (Skyrne) tries to *resist* the motion of the rod, and I assured myself of this by clasping his hands tightly in mine and then walked over a buried pipe of running water at night-time. The moment we came over where we subsequently found the pipe to be, the sensation was as though some one had seized the apex of the forked branch and forcibly pulled it down. Our hands resisted this downward movement, and the two sides of the forked twig gave way at the spot where they left his hands, and showed a green-stick fracture. I certainly should have detected any muscular movement sufficient to break the forked stick, and I know he did *not* move his hands or wrist, as I had hold of them all the time."

The extraordinary and often violent motion of the rod was naturally enough during the sixteenth and seventeenth centuries attributed to supernormal agency, good or mischievous demons as the case might be. Later on, when the use of the rod for finding underground water became more general than its use for locating underground ore and buried treasure, some attractive force exerted by the water was urged by the Abbé de Vallemont and other Cartesian philosophers. But that remarkable man, who was really the founder of modern experimental science, the learned Jesuit, Father A. Kircher, showed that if the rod were delicately suspended on some fixed support, no motion whatever was produced on the approach of water or metals. Kircher, two centuries before Chevreul and Carpenter, discovered the agency of involuntary muscular action.¹ There are no cases, so far as I know, where any one has shown the rod will move over underground water unless held by the dowser. It is not any known physical force that attracts the rod.

¹See my report *Proceedings S.P.R.*, Vol. XV., p. 276; also Kircher's *Mundus Subterraneus*, 1646, Vol. II., p. 200.

One cannot deny the possibility that some unknown force may be concerned, but what we know of unconscious and involuntary muscular action is adequate to explain the *ordinary* sudden movements of the forked twig. There are, it is true, certain extraordinary cases which stretch this hypothesis almost more than it can bear. Such cases are worth careful investigation by a trained anatomist. It is possible we may have to fall back on an involuntary, unconscious *exteriorisation* of the muscular force of the dowser. If so, it would bring the motion of the rod into the same category as many of the "physical phenomena" of spiritualism: for I am convinced there is a much closer connection than is at present recognised between these latter phenomena and the actual physical personality of the medium.

POSSIBLE AUTOMATISM OF YOUNG CHILDREN.

BY SIR OLIVER LODGE.

It occurs to me that perhaps we have paid insufficient attention to what is sometimes called genius, but which may be a variety of automatism, as displayed by young children.

If, for instance, it were possible to obtain sensible automatic writing from a very young child, it would be proof of something supernatural. But the obvious objection is that it is probably impossible. The only thing that suggests anything in the direction of its possibility is the existence of musical prodigies, able to play the piano by instinct long before they can have learnt. The most striking case of this, known to me, is the Spanish boy Pepito Rodriguez Arriola, who is stated to have begun at the age of two and a half and to have played before musicians and crowned heads before, or about the time that, he was three years old. This boy is authentic, as he was seen and reported on by Professor Richet, when his age was between three and four; and one of my sons saw the child at Professor Richet's house.

I have looked up Professor Richet's report, which is contained in the *Annales des Sciences Psychiques* for 1900, p. 324. It appears that Pepito, who was born in December, 1896, sometimes pretended to *write* music, but his attempts were obviously only imitative, and had no meaning. He did, how-

ever, frequently improvise on the piano, as well as play from memory. Even if he had only heard an air in the form of a song, a few times, he could usually play it with adequate harmonies. His execution was unequal. There were times when he broke down and hesitated for half a minute or so, and then suddenly, as if inspired, he began to play again with skill and precision. But although his execution was decidedly less than perfect, the amount of expression he got out of his very inferior piano seems to have been amazing. "Il a une richesse d'expression étonnante," says Professor Richet.

An abstract of Professor Richet's paper is contained in the *Journal* of the S.P.R., Vol. X., p. 20, where another not altogether dissimilar case is also quoted, that of Mr. R. C. Rowe of Cambridge, who at a later stage was known to me, as well as to most Cambridge members of the Society. And in his case even a printed musical score used to give him pleasure at an extraordinarily early age.

It is probably worth noticing that musical notation has more of a natural and less of an artificial character than ordinary writing or printing has. Relative pitch is clearly represented by the spacing of the notes; absolute pitch is indicated by the simple, though crude, device of "signature;" and though the duration of each sound is recorded in an entirely arbitrary manner, yet the elementary convention involved is such as to appeal readily to a very slightly instructed eye,—genius being, of course, presupposed.

The only thing that is not at all represented by the notation is the division into octaves, and the occurrence of musical intervals generally. But apart from any knowledge of arithmetical ratios among the frequencies,—the detection of which involved a certain amount of scientific discovery,—the æsthetic appreciation of musical intervals must be regarded as a matter of direct sensation, existent among people of quite ordinary musical faculty, if not universal.

To return to Pepito. Since 1900 I have not heard of him; but a statement now appears in the papers that his half-sister, now about four years old, has the same faculty, being able to play classical music—by ear only, of course;—and a photograph has recently appeared in an illustrated paper showing this child seated, with Pepito standing by her.

Now, if it be true that a child of between two and four years of age can play the piano, the question arises, Why should they not write also? To that question, however, I suggest a definite answer.

The symbols of writing, and words themselves, are pure conventions, having no relation whatever to actual things, beyond convention and mutual agreement based upon historical tradition. That is what makes the existing multiplicity of human languages so profoundly unsatisfactory and hindering to the progress of the race.

There is a certain amount of convention about the diatonic scale in music, but the sequence of notes in the gamut does correspond with something in nature; while even the arrangement of keys on a piano in regular order and succession may be regarded as a natural, and not an artificial phenomenon. For its artificiality is of the very simplest character, such as even a child could understand, viz., a series of pieces of wood or bone of equal widths, all associated with the notes of a regularly ascending scale, and such that if any one is struck, the interval necessary to reach any other note may be considered evident to a musical genius. The harmonies producible by striking notes simultaneously are also natural phenomena, such as can excite direct and uninstructed appreciation. Hence the act of instinctive playing, although surprising, must be considered possible; while the act of instinctive writing conventional words in some human language may have to be considered impossible.

The question next arises: Is there anything else, then, that can be done with the hands, of a more natural character than writing? And the answer is, I think, moulding and drawing. About moulding there would seem to be a minimum of convention. Drawing involves some perspective; but, after all, that represents what the eye really sees, though an untrained person is not aware of it. Hence it would seem that an exceptional child might be expected to draw automatically, although not to write.

It is possible that performances of this kind would not attract as much attention from parents as a musical performance does, nor would they be so likely to be encouraged; but it may be well to be on the lookout for them. And it is not wise to lay down any restriction as to what may turn

out to be possible, because few things can compete in *prima facie* incredibility with elaborate musical execution from a child of three.

A further possibility is worthy of attention. A child may be old enough to be able to write normally, and yet be unable to write anything beyond matter of infantile quality. This would be the ordinary state of things; but in exceptional cases it would seem as if it ought to be possible to obtain, through such an automatist, ideas and language as much beyond its normal capacity as classical music necessarily is. The oft-quoted Greek and Hebrew recital of an ignorant servant-girl was perhaps of this character, unless it is quite apocryphal—as seems not unlikely; at any rate, if any such cases are known, they ought to be communicated to the Society.

But an obvious caution is necessary. If any such records are ever obtained, parents and guardians ought to be very careful not to allow the children to think that there is anything uncanny in the proceeding, nor encourage an unwholesome amount of attention to it. Wisely dealt with, the script might be made available for scientific purposes without confusing the normal mind of the child with speculations concerning its origin and meaning. These may be puzzling enough to anybody, and should no more be emphasised in the hearing of the automatist than any other effort of genius should be. Emotion and excitement are utterly unnecessary and out of place in any scientific enquiry.

It is a commonplace to say that “prodigies” of any kind require protection from themselves, or, rather, from the public curiosity which they attract; but, as natural though rare phenomena, they may be of the utmost interest for psychological investigation of a careful and judicious character.

SOCIETY FOR PSYCHICAL RESEARCH.

DUBLIN SECTION.

[This Report was held over from the February *Journal* for want of space.—ED.]

A MEETING of the Dublin Section was held on Saturday, December 19th, 1908, at 3.30 p.m., at the Leinster Lecture Hall, Molesworth Street. Professor Barrett, F.R.S., Vice-

Chairman, presided, and forty-seven members of the Section were present.

The Chairman briefly reviewed the history of the Section to date, and pointed out the various directions in which researches could be undertaken by members.

Mr. Fournier d'Albe, Hon. Secretary, exhibited a modified planchette, designed to test whether the writing produced was ever done otherwise than by normal automatic muscular action. It consisted of an ordinary planchette, from which the castors had been removed. The planchette thereupon assumed an inclined position, the inclination to the paper depending solely upon the length of the pencil. Such an inclined planchette could be used for ordinary automatic writing without much difficulty, but as soon as a postcard was interposed between the hand and the planchette, writing by normal muscular action became impossible, as did also the drawing of a circle, or of any curve having a component in the direction pointing from the tip of the pencil towards the centre of the edge in contact with the paper. The interposition of a postcard did not interfere with the action of the ordinary planchette, for he had obtained such writing (which appeared to be unconscious) with the postcard interposed. As regards writing with the new "test planchette," he thought he had obtained it on two occasions with one writing medium, but until the experiment had been many times repeated he could not be sure whether the test conditions had been strictly observed.

At the request of the Chairman, Mr. T. H. Webb exhibited and explained the action of the "Ouija," through which, he said, he had obtained many communications purporting to come from deceased relatives.

Professor Barrett gave a short summary of the theory of cross-correspondences, with illustrations from his own experience and from the data accumulated by the Parent Society.

Canon Carmichael wished, he said, to rectify some errors which had got abroad with respect to the objects of their Section. Members were not necessarily identified with spiritualism or with any other interpretation of the phenomena studied. All that was expected of them was an open mind with regard to the existence of supernormal phenomena, and a desire to take some part in the laborious task of elucidating them.

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Society for Psychical Research.

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"SPIRIT HANDS," SUGGESTION AND DOGS.

BY ANDREW LANG.

MOVED by the discussion between Miss Johnson and Count Solovovo as to the amount of hallucination caused by suggestion at Home's and other *séances*, I wrote a paper in defence of "Neolithic Metaphysics and Metapsychics." But for many good reasons I spare the readers of the *Journal*, and merely draw attention first to a very odd story of a visionary hand seen "where nae hand should be," and without any traceable suggestion, by an excellent witness, my niece, Miss Grieve.¹

[G. 285.] The account was received by me on August 3rd, 1908, being as follows:

On Saturday, July 4th, [1908], I and my friend Miss Baughan started on a cruise to Norway. After seeing the fjords as far north as Trondhjem we came south to Stavanger, which we reached Monday, July 13th.

We knew nothing whatever about the town beyond that there was a cathedral and an old church now converted into a school. After strolling round for some time we happened on what we thought

¹ Some earlier experiences of Miss Grieve's have already been printed in the *Journal*, namely a case of collective crystal vision (Vol. X., p. 134); a short series of experiments in thought-transference (Vol. X., p. 260); and an apparition of a friend, apparently visible also to Miss Grieve's dog (Vol. XIII., p. 27, February, 1907).

was this old church (it was in reality the cathedral), and entered. The moment I closed the door behind me I felt a strange and decidedly unpleasant feeling—as if something or some one was present I could not see. I looked at Miss Baughan to see if she noticed anything, but she was already half-way up the aisle and deep in the dog-toothing and designs on the beautiful old Norman pillars and arches. Quite suddenly, about 6 feet above my head and a little in front of me, appeared a shadowy forearm and hand; most conspicuous was the hand, pointing. It hovered for a moment where I first saw it and then slowly turned towards Miss Baughan, but passed her, and pointed steadily towards the chancel. Presently, from a side chapel behind the chancel, came a man, apparently a tourist like ourselves. The hand immediately pointed at him and followed him wherever he went. After a few minutes he left the church, and the visionary hand slowly faded from my sight. I regret to say I did not say anything to Miss Baughan at the moment, but told her the same evening when we got back to our hotel.

We looked into the cathedral on our way back in the evening (before I told her of the vision) but there was no one there, and I saw nothing and had no unpleasant feeling. The old verger outside could not speak English at all, and neither of us had enough Norwegian to inquire about legends, so we left Stavanger without any sort of clue to the meaning of the vision. Immediately on my return to Aberdeen, I went down to the Free Library and searched among books on Norway for legends of Stavanger. At last in *Norwegian By-ways*, by Charles W. Wood, I found an account which tallied in almost every detail with my own experience.

B. H. GRIEVE.

Miss Baughan adds:

July 31st [1908].

I was present with Miss Grieve in Stavanger Cathedral, on July 13th, and was given this account of the occurrence the same evening by her.

M. R. BAUGHAN.

In reply to various questions Miss Grieve wrote:

October 11th, 1908.

. . . I certainly had never read or even heard of *Norwegian By-ways*. Had I done so the tale would certainly have lost interest from a psychical point of view, but would have been far more interesting to me, for I should have experimented (as the author did) and linked arms with my friend to see if she could see the hand then.

The arm ended at the elbow; it was only a forearm, shadow-like but white, and the hand much whiter and therefore more distinct. The elbow end simply tailed off from white to grey to nearly black, so that it faded into the surrounding shadows of the cathedral aisle, about 10-12 feet above the ground.

It just appeared in mid-air, not from behind any obstacle. I had been looking round uncomfortably for some minutes and could see nothing, and quite suddenly the pointing hand was there where I had looked many times before. No, the actual point where it left off was not visible to me; I saw as far as the elbow and then it merged into the general atmosphere. The date was July 13th, 1908. . . .

B. H. GRIEVE.

Norwegian By-ways, by Charles W. Wood, was published in 1903. The following is the account there given (pp. 13-16):

Never can I forget an evening spent there [at Stavanger Cathedral] years ago waiting for the steamer. . . .

We were a party of four friends, and the writer alone remains to tell the tale. . . . We were the only Englishmen in the place and waited the Bergen boat.

It was evening and a glorious sun was sinking westward. I had obtained the key at the fire-station (it is still kept there) and with some difficulty had persuaded the others to visit the cathedral. Sport, they declared, was more in their line than architecture.

We strolled up the narrow, hilly street, and had it to ourselves. Daylight was waning as the door slowly rolled back on its hinges, and we all passed into the impressive silence and solitude of the empty church. The Norman arches, softened by the gloaming, stood out in all their beauty.

I don't know what it was, and shall never know, but as we walked through the aisles criticising the work, noting the dog-tooth moulding on the arches between the pillars, here and there varied by the old Norwegian and interesting dragon-tracery—as we moved about contemplating minute detail and general effect, a strange feeling came over me, a sensation or conviction of some unseen presence hovering about us. It thrilled me from head to foot with an emotion never felt before and never since.

I glanced at the others. Two seemed absorbed in the building and in that alone; the third, Sir John Dacre, youngest of all—he was only just twenty—was evidently under the same strange

influence. His face was pale, his eyes looked into vacancy. He used to say that he had the gift of second sight; and his mother, old Lady Margaret, was descended from a long line of ancestors who had all believed in or possessed the faculty to the point of superstition. She still lives, though her boy, as she yet fondly calls him, has been lying for twelve long years in the chapel of the old castle. They were Scotch of the Scotch.

I looked at Dacre, his eyes met mine, and each felt conscious of something withheld from the others. Then he linked his arm in mine and we went up the long aisle towards the communion-table.

"What is it?" I asked.

"The place is haunted. Do you see nothing?"

I shook my head.

"Look," pointing down the aisle we had just traversed. Whether that interlacing of arms in some way communicated his power for the moment, certain it is that I plainly saw the outlines of a shadowy form, whilst a hand appeared to hover over the heads of the two who were standing in the aisle. The other hand pointed towards us.

"It is intended for me, not for you," said Sir John; "I noticed it when we all stood together, and the hand carefully avoided you."

"But what does it mean?" And even as I spoke the ghostly apparition, or whatever you may choose to call it, seemed to slowly fade from sight.

"It means death—a warning; call it what you will. Not necessarily immediate; in fact I should say some years will first pass: but we shall all three die young, and all within a short time of each other. I shall be the first to go, for the hand first came to me; but the others will not tarry long."

He spoke calmly as though making the most common-place remark, but it was assumed; in reality I saw that he was much moved. . . .

Some years went on, and then, as he had predicted and in the order indicated, came the end.

You ask what the ghost was like? I can hardly tell you, it was so shadowy and insubstantial. The most visible part was the hand that seemed to float over their heads and the finger that pointed.

Mr. Wood informs the Editor of the *Journal* that this incident took place between twenty and thirty years ago, and that he had not heard of any apparition having been seen there since (except the case above recorded). In regard to the question

whether his own experience had been published elsewhere, he writes that his *Norwegian By-ways* first appeared in the *Argosy Magazine*, but that he feels sure the story has not been mentioned in any guide-book.

Miss Grieve writes: "I am quite certain there was no reference whatever [to the story] in Baedeker, which was the only guide-book we had." It is, of course, possible that at some previous time she had seen or heard of Mr. Wood's account and completely forgotten it, in which case the apparition would represent a revived subliminal memory. But her account shows that, if this was so, it had been so completely forgotten that she was not reminded of it again, either by seeing the apparition or by reading the book.

Mr. Wood has informed me that, as is obvious, Dacre was not the name of his friend: the Dacres held the Southern Border against the Scots. Miss Grieve gave me the name and address, recorded in the hotel book, of the Irish tourist whom the hand followed. I may add that she is not in the way of seeing uncanny things; the only two instances are the hand and the phantasm of a friend, viewed by herself and her dog, a much respected Dandy Dinmont terrier, on August 6, 1906 (see *Journal*, February, 1907, pp. 27-30).

In that case Miss Grieve, on the top of Skelfhill, in Teviotdale, saw a friend, a lady, whose dress she minutely describes; but the friend was in Cornwall. "I was so surprised that I did not say anything for a second or two, till the dog began to growl." Miss Grieve pursued the appearance, and "Turk barked and growled the whole time, but kept close to my heels and would not run out as he usually does at strange people or strange dogs. His hair was all on end, and his tail hooked over his back as stiff as a poker. . . . Had it not been for Turk I would have doubted my senses; but he was so unmistakably disturbed and angry." The lady seen was actually wearing the costume described by Miss Grieve, *plus* a wet bathing gown on her arm, and was walking down a hill at Tintagel.

If there was suggestion here, did it come from Miss Grieve's momentary surprise? Turk began to growl before Miss Grieve called to her friend by her name, "Dr. H." Could Miss Grieve's moment of surprise suggest to Turk that

he had better bristle, growl, and keep in to heel, while Miss Grieve walked downhill after the appearance?

Can anybody seriously believe all that? Turk, probably, had often seen Miss Grieve silent "for a second or two," and that was all the suggestion that she gave, and Turk growled, as she informed me at the time, before she spoke. Nothing that Turk could do was apt to suggest the presence of her friend to Miss Grieve.

If suggestion did not affect either Turk or Miss Grieve, *something* of unknown nature was there which affected Miss Grieve, and, in his doggish way, affected Turk. In my neolithic metaphysics, that *something* was the stuff that "spirit hands" are made of.

At Mr. Home's *séances* people expected to see them; not so at Rerrick about 1695, in the case so well observed and recorded by the Rev. Alexander Telfer. There a small unattached white hand was a phenomenon of the *poltergeist* case, and I remember none previous, except in the Book of Daniel.

[G. 286.] Here is another case of a dog sharing an experience, given in the letters of the percipient to me:

22 YORK MANSIONS, BATTERSEA PARK, S.W.,

February 19th, 1909.

DEAR SIR,—In your *Morning Post* article to-day you mention a case of an apparition appearing to a lady and a dog simultaneously. It may interest you to hear that I and my dog had a like experience about six years ago. We were sitting in a room by a fire, with the door shut; I reading, the dog sleeping on the floor. I was roused from my book by the dog—Dan's—growling, and stooped to talk to him and console him; and while stroking him, as he continued to growl, I followed the direction of his gaze with mine (I had to turn in my chair to do so), and saw to my astonishment a figure in a grey gown by the door, its face hidden from me by a plant which stood between us on a table. In my surprise I took it to be my sister, and addressed it, asking how she had returned so quickly and quietly. Then, recollecting that I was alone in the house and the outer doors locked, I got up hastily and Dan sprang towards the figure, which disappeared, the door remaining shut. The dog showed every symptom of fear and anger—lowered head, glaring eyes, hair erect all down his spine. He was evidently convinced

that some one was there, for on my opening the door of the room he tore out barking and rushed up and down stairs in a vain chase after the visitor, whom I need not say we failed to find. The house was empty, and I was quite glad a little later to hear the bell ring and to let my sister in. I have no theories on the subject, nor can I in any way connect the appearance of my strange visitor with anything that happened before or since. But I am absolutely certain that Dan and I *did* see something, though I can bring no other witnesses to speak for us.

(MRS.) EMMA L. DARTON.

Mrs. Darton writes further:—

22 YORK MANSIONS, BATTERSEA PARK, S.W.,
February 23rd, 1909.

DEAR SIR,—I am very glad to give the particulars for which you ask. (a) There were no servants in the house at the time, nor would it have been possible for any person to have escaped our notice, as Dan and I were in the passage outside the door (which was *shut* until I opened it) within a moment of the figure's disappearance. The room is on the first floor. (b) The house is in a country village, and stands about 15 yards from the village street in its own garden. (c) This is my only experience of an apparition, though I have, as I suppose most people have, had sensations implying the presence of the unseen.

I might add that the house is one in which the sound of a person moving is very audible, and footsteps coming along this particular passage are always heard in the room and on the floors above and below.

I do not feel certain that any of my relations in the present generation have had any experiences of the kind, but my grandfather, Joseph Sheridan Le Fanu, the novelist, used to assert that he saw this sort of thing constantly.

EMMA L. DARTON.

P.S.—I told my sister of the appearance on her return.

In this case I surmise that the figure in grey was what the Rev. Robert Kirke (*ob.* 1692) calls the co-walker of the percipient's sister. It was "an arrival case"; the lady was on her way home. Such cases are very common; the Scandinavians have a special name for them. As to suggestion, why should the growling of the dog, who would not growl at his

familiar friend, make Mrs. Darton see a lady in grey? *Something* was there, *something* invaded the house, as something invaded the bracken and grass of Skelfhill. Perhaps Mr. Myers's term, psychorrhagy, is the right word to use in such cases. I have a third case, a precise parallel to the second (bar the absent sister). The percipient was an eminent painter, an intimate friend of mine, and the dog began it. But my friend knew that the figure in grey had once been seen by his wife in the room where he sat. He has had no other visual hallucination, but you may invoke suggestion, as the appearance had once been seen before, and a lot of poltergeist was about.

CASES.

L. 1174. Dream.

THE following account of a dream that occurred on December 29th, 1908, about twenty-four hours after the Messina earthquake, was sent to Mr. Andrew Lang by Miss Aitken, the sister-in-law of the dreamer, who wrote:

EDENVIEW, ST. ANDREWS, FIFE,
February 2nd [1909].

I enclose my sister's account of her dream. It is almost exactly what she wrote to me the same morning.

Alice M. AITKEN.

The letter enclosed was as follows:

NISBET, DUNS, N.B.,
January 30th, 1909.

I dreamt I was sitting at a breakfast table in a room all painted white; facing the chimney piece at each end of the table were Major and Mrs. ———; at the end of the room were two deep high windows looking upon a harbour. Suddenly the room began to rock; the pictures swung out from the walls, and the ornaments on the chimney-piece rattled. I said to Major ———: "Do you think this is an earthquake?" and he answered: "It looks uncommonly like it." Then suddenly the whole room seemed to rise up towards me; my two companions were turned over, chairs and all, and the whole of the breakfast things shot into my lap. I got out of the house and saw the sea in the harbour was very rough and a lot of ships rolling and pitching, and then there was another

violent shock and I woke up. I don't think I was frightened, but my heart was shaking, and I felt very sick, as if I had just come off a rough sea.

I woke my husband and told him what a vivid dream I had had of [an] earthquake; then I heard the clock in my room strike 5.

That morning I saw in the newspapers that there had been a bad earthquake in Calabria, but there were no details to hand.

ADELINE AITKEN.

Mr. Aitken writes:

NISBET, DUNS, N.B.,
January 30th, 1909.

My wife woke me in the early morning saying that she had dreamt that she had been in an earthquake, gave me the outlines of her story contained in her statement. At breakfast, when opening morning papers, there was a report of an earthquake having taken place in Sicily.

J. C. AITKEN.

In answer to our enquiries Mr. Lang wrote:

ALLEYNE HOUSE,
ST. ANDREWS, SCOTLAND, *Feb. 6th* [1909].

. . . The first news of the earthquake reached Mrs. Aitken (Miss Aitken's sister-in-law) with the morning paper, probably the *Scotsman*, at breakfast, after a dream which was before 5 a.m.

It was, I think, about three weeks ago that Miss Aitken told me of her sister-in-law's letter. She wanted to know if the tremor could have been the cause of the dream. . . . The letter to Miss Aitken was written *after* the arrival of the newspaper on the same day. . . .

A. LANG.

Feb. 8th, 1909.

I saw Miss Alice Aitken and her mother yesterday. The dream was at the address on the letter of the sister-in-law, which you have. They get the *Scotsman* about 10 a.m., and the *Scotsman* of Dec. 29 would contain the first sketchy news of the earthquake, unless it had reached the dreamer from an evening paper of Dec. 28. She is not aware of having heard of any earthquake till she got the *Scotsman* about 10 a.m. on Dec. 29. . . . The earthquake was at 5.20 a.m. on Dec. 28. The news, therefore, could not appear in a morning paper of that day, but there may have been a second edition out about 8 a.m. . . . It seems certain that the dream was

on the day after the earthquake, that is, was [at] 5 a.m., Dec. 29, so it resembles dreams and crystal-gazings containing the contents of letters just about to arrive. . . . Miss Aitken thinks that in the torn-up letter to her of Dec. 29 *the view of the harbour was not mentioned*. . . .

Mrs. Aitken, senior, remembers reading the letter of Dec. 29. It was torn up because the dreamer and Miss Aitken are in constant correspondence, and [the latter], at least, does not keep the letters. The dreamer is coming here this week and I expect to meet her.

A. LANG.

After this meeting, Mr. Lang wrote again:

Feb. 13th [1909].

The dreamer saw no evening paper of December 29 [28], and knew nobody in Sicily or Calabria. She says that she wrote very briefly on Dec. 29 to Miss Aitken on the dream, the hour of it, and the tea-cups falling over on her when her chair was upset. Miss Aitken gives this account of the letter of Dec. 29. . . .

A. LANG.

The earthquake was reported in the evening papers of December 28th, 1908; but we have ascertained that there was no mention of it in any edition of the *Scotsman* of that date.

In regard to the question whether any tremors had been felt in Scotland on the morning of December 29th, which might possibly have had some influence in causing the dream, we have received the following letter from the Royal Observatory, Edinburgh:

March 2nd, 1909.

I am desired by the Astronomer Royal for Scotland to say in reply to your letter of Feb. 23, that we have no information as to any earthquake tremors having been felt in the south of Scotland on the nights of Dec. 28, 29, 1908, nor is there any mention of tremors happening on these nights in the columns of the *Scotsman* newspaper. I may remind you, however, that the great Messina earthquake happened on the morning of Dec. 28, and tremors resulting from it were recorded from 4 h. 16 m. to 6 h. 14 m. of that morning on the seismograph of this Observatory, the maximum being at 4.37.

THOMAS HEATH.

L. 1175. Dream.

THE following case was sent to us by Major-General Charles H. Owen, of Hanley, Camberley, Surrey, whose daughter, Mrs. Comyn, had a vivid dream of her mother a few hours before the latter's death, which, as stated in the *Times* of October 14th, 1908, occurred on October 11th. Mrs. Comyn's account, extracted from a letter dated November 17th, 1908, is as follows :

I will write out exactly what appeared to me, but I cannot say whether I was asleep or dozing, but all was quite clear to me at the time. On Saturday night I went to bed, the 10th; first about 4.30 I was awakened by three distinct scratchings on the door, which were also heard by the servants in their room at the top of the house. I then dozed off, and whether really asleep I cannot say, but there appeared to me my mother, looking very young, not more than 18 or 19. She was very pretty, lovely pink and white face, round beautiful eyes, also a great deal of brown hair; she was dancing about, when suddenly I heard singing, which seemed to come closer and closer, as if hundreds of voices (women's voices). My mother was there, and these voices sang and sang, at last so loudly, and seemed so powerful, that I then awoke, feeling my head in a whirl with the deafening voices; my ears sang from the effect, and I felt very ill. I fancy this was between 5.30 and 6.30 a.m. on the morning of the 11th. It must have been her soul soaring upwards, and she disappeared from sight.

Mrs. Comyn adds on November 23rd, 1908 :

When I saw my vision I heard the music distinctly coming nearer and nearer to my mother, and when it came closer she disappeared into the midst of these voices. She did not smile at me, but was smiling all the time in my dream. The singing was like that of angels, but I did not see the angels; but she went up with the voices, it seemed like amongst angels.

(Signed) SOPHIA A. COMYN.

Mrs. Comyn's statement was corroborated by her husband as follows :

ROYAL ALBERT YACHT CLUB,
SOUTHSEA, *January 19th, 1909.*

On awakening about 7 a.m. my wife informed me that she had heard during the night distinct sounds like scratching at our door: that she then dozed again, and whether asleep or awake she knows

not, but heard the sound of many sweet and high voices quickly increasing in volume. She now perceived the presence of her mother, looking young as a girl, fair and pleasant. Her mother did not look at her, but disappeared as the voices became lost.

My wife became very apprehensive, knowing of her mother's illness. Next morning at breakfast she ate nothing, and on a telegraph boy's arrival told me to open the message. I did so, and read the sad death of Mrs. Owen. The servants told me later that they had heard the scratching, but had seen nothing, and heard nothing more.

J. SARSFIELD COMYN,
Dep. Surgeon-General A.M.S.

Dr. Comyn adds later :

Feb'y. 6th, 1909.

My wife told me of her vision on Sunday morning, and the telegram from her father arrived at breakfast time the same day. I opened it at her request, she being then under the gravest apprehension regarding her mother.

J. SARSFIELD COMYN.

P.S.—The vision was about 5.30 on Sunday morning.

General Owen, in sending the account, states that the shock so prostrated Mrs. Comyn that she could not attend the funeral, and adds :

The description she here gives of her mother corresponds exactly with what she was when young. Her mother had a beautiful complexion, and large lovely eyes with deep soft expression, and brown hair—plentiful then, although thin of late. The time of the vision was that of the last fatal attack, which lasted from about 6 to 8 a.m., and she was all this time quite insensible. Mrs. Owen had a strong idea that human beings had guardian angels watching over and assisting them in dangers and troubles, and always had a east of a guardian angel hung above her bed. Although Mrs. Owen had been ill for a couple of weeks, neither I nor the nurse attending her, nor, I think, the doctor, thought she was going to die until an hour before the end; the doctor had declared she was better the day before. Mrs. Comyn had no reason to think so, as the accounts she had received were favourable.

CHARLES H. OWEN.

In regard to the question of how much anxiety existed as to Mrs. Owen's illness, General Owen kindly procured for us

a medical statement from the doctor who attended her, and himself wrote on January 22nd, 1909 :

. . . No one thought she was going to die, and Mrs. Comyn had received my report that she was better. The vision frightened her, and caused her to fear the arrival of the wire received.

The illness commenced with an attack of headache and sickness, and she had several other slighter ones, but was apparently getting over them. . . .

CHARLES H. OWEN.

CORRESPONDENCE.

THE following letter, referring to Mrs. Sidgwick's review (published in *Proceedings*, Part LVI.) of Professor Morselli's book on Eusapia Paladino, has been addressed to her by Professor Richet.

CHÈRE MADAME SIDGWICK,—J'ai lu avec un vif intérêt ce que vous dites des expériences—déjà bien anciennes—d'Eusapia P. à l'île Roubaud et à Carqueiranne, et tout ce que vous dites est parfaitement exact.

Me permettez-vous d'ajouter un fait de détail à ces expériences, et sur ce point mon souvenir est très précis. Quand les objets étaient fortement déplacés autour, et qu'il y avait des attouchements répétés, vous teniez la main gauche et le Dr. Ségard tenait la main droite. Toute la question était donc de savoir si Ségard tenait bien la main droite. Vous le lui demandiez sans cesse, et il répondait, "Je tiens la main droite." Alors, persuadé de l'importance fondamentale de cette constatation, je lui ai dit (et même je l'ai répété), "Prends garde, si tu te trompes, en affirmant ainsi que tu tiens la main droite, *c'est plus qu'une erreur ; c'est de la complicité !*" En effet il me paraît important d'établir aujourd'hui, après quinze ans passés, que nous n'avons, ni les uns ni les autres, passé légèrement sur ce phénomène de la main *bien* tenue par Ségard.

Voici, chère Madame Sidgwick, le seul point à ajouter à votre excellente notice de E. Morselli.

Je profite de cette occasion, chère Madame, pour vous assurer de mes sentiments de très profonde et respectueuse gratitude.

CHARLES RICHT.

REVIEW.

New Light on Immortality. By E. E. FOURNIER D'ALBE. Longmans, Green and Co. London, 1908. 334 pp. 6/- net.

THE title-page of this book, with its description of the author as Hon. Secretary of the Dublin Section of the Society for Psychical Research, is somewhat misleading. It led us to look first for a discussion of the recent investigations conducted by the S.P.R. into the problem of survival. We found these just referred to, but not discussed, in a passage at the close of the book. For the rest, the phenomena—of the type dealt with by the S.P.R.—referred to as evidence supporting the theories advanced in the book, date for the most part from a period of over thirty years ago. These phenomena, curious and puzzling as some of them are, can hardly be made to shed “New Light on Immortality” unless they are carefully discussed from the point of view of some new theory.

Such a discussion is not seriously attempted by our author. For the most part he contents himself with quoting a miscellaneous selection of extracts of very diverse values from the writings of others on these subjects. He merely uses the alleged facts as illustrations of his theories, and makes no attempt to criticise the evidence on which his facts rest. He seems equally willing to explain a rap as produced by supernormal as by normal means, and appears indeed to have a bias towards the supernormal explanation. For he mentions raps obtained in the presence of Miss Kate Fox in the text of his book, while he relegates her “confession” of fraud, with a caution against its too ready acceptance, to a footnote. No trace is shown of any feeling that a very careful scrutiny of the evidence for so-called supernormal phenomena is not only justifiable but necessary before these phenomena can be urged in support of any theory. We are free to confess that the effect upon us of reading the third part of the book, in which psychical matters are chiefly referred to, was a distinct weakening of the effect of the first two parts, in which the peculiar theories of the book are developed. For a theory that can be made to explain “the alleged ‘exposures’ of honest mediums” by the recombination of two forms and by the non-dematerialisation of drapery is apt to repel the serious investigator of matters psychical. It would, however, be a pity if the unsatisfactory nature of Part III. prevented readers from taking up the book at all. For Mr. Fournier D’Albe’s speculations make very interesting reading. So long as they are regarded merely as speculations and nothing more, little can be urged against them in the way of criticism. The idea that the soul may consist of some 10^{18} psychomeres, which pass out of the body at the time of death and float together to some higher stratum of the atmosphere, is harmless as a hypothesis and leads to a good deal of interesting theorising and to some clever pieces of writing on the part of the

author. But it does not, so far as we can see from the book, find positive support in any known physical or physiological facts, while it fails to give any adequate explanation of the very uncertain phenomena urged in its support.

In fact the sole support of all the theories in the book—and these theories are elaimed to give “New Light on Immortality”—lies in ignorance rather than in knowledge. Now ignorance may fairly be allowed to open the door to speulations outside the pale of scientific orthodoxy, but it is not a safe key wherewith to unlock the inner chambers of truth. Some such attempt has been made with it by our author. Starting from the fact that we know very little of the behaviour of individual atoms of matter, and still less of the meaning of the reactions of inorganic and organic chemistry, he deduces the conclusion that a materialistie hypothesis based upon a mechanical view of life has but a weak foundation. But he is not content with this, and proceeds to construct a rival hypothesis.

His own scheme of nature is essentially this. Life and freedom for the individual hold right down the scale from man to atom, and probably further. Our so-called natural laws apply only to aggregates of individuals, and correspond to the social laws governing the behaviour of masses of men. Much is said by way of analogy in support of this idea. From the nature of the case little can be said by way of proof. But the conclusions derived from this hypothesis are freely scattered throughout the book in such a form that the ordinary reader might easily take them for statements of scientific fact. There is a serious danger for the general public in such treatment as this. A parade of scientific knowledge, in the absence of any careful diserimination between the purely speculative parts of a theory and those which are experimentally demonstrable, is apt to mislead the non-scientific reader, and we should wish to record a most emphatic protest against some of the expressions in the book. The list of conclusions given in the last chapter, unaccompanied as it is by certain very necessary qualifications, is a sample of the statements to which we think strong objection should be taken.

The book has been put forward in the hope that it may provide the basis of a working hypothesis of a future life which may be accepted by scientists and theologians alike. Like so many eirenicons, we fear that it is likely to be rejected by both sides. Few scientists will have the patience to read it through, and those who do so will probably remain unconvinced. Few theologians will find it possible either to fit its conclusions into their present theories or to build up on its basis truer and deeper views of the universe. The book seems to fail wherever it aims at the serious discussion or solution of difficult problems. If it could be reissued as a series of delightful speculations with no claim to a true seientific character, we would gladly welcome it. As it is, since the writer has in all seriousness attacked a most difficult problem, it seems necessary to point out the fundamental defects in his attempted solution of it.

F. J. M. STRATTON.

NOTES ON CURRENT PERIODICALS.

IN the February-March, 1909, number of *The Journal of Abnormal Psychology*, Dr. Morton Prince continues his monograph on *The Unconscious*. By the unconscious he means the neural dispositions which persist as the physiological residua of conscious experiences. Under certain conditions the ideas making up an experience tend to become organised into a system or complex, and when the experience is past, the mental complex is said to become dormant and the correlated nervous complex unconscious. The subsequent functioning of such dormant complexes is part of the ordinary mechanism of memory. But if the complex becomes dissociated so that it cannot be synthesised with the main stream of consciousness, its functioning gives rise to the phenomenon of co-consciousness (usually called sub-consciousness). In certain psychological states it is a question whether we have to do with a physiological complex without consciousness, or with a co-conscious complex.

W. D. Scott defends the thesis that the psycho-analytic method of Breuer and Freud (see *Human Personality*, Vol. I., p. 50) is nothing more than an unusually skilful application of the method of suggestion, and that it offers no proof for the existence of sub-conscious complexes of suppressed emotional ideas.

An abstract is given of a case of suicide prevented by a hallucination which was recorded by Th. Flournoy in the *Archives de Psychologie*, Vol. VII., No. 26, Oct., 1907.

In the *Revue de l'Hypnotisme*, of February, 1909, there is a short note on some experiments in thought-reading which took place at a meeting of the Société d'hypnologie. It seemed plain to the members that there was in this case no true thought-reading, but merely muscle-reading of the Cumberland type.

Dr. Paul Farez exposes the mystery of the Mexican "jumping beans," whose movements have been believed by some people to be produced by an effort of will on the part of the exhibitor. Each of these beans (*Sebastiania palmeri*) contains one or more larvae (*Glaucocapsa saltitans*) which, having eaten all the soft interior of the bean, remain imprisoned by the thin hard shell. It is the movements of the larvae which cause the bean to "jump."

Professor Benedikt of Vienna contests the conclusion of Peterson and Kennelly (*N.Y. Med. Jour.*, 1892) that the physiological and therapeutical action of magnets, described by Charcot, Benedikt, and Hammond, is due to suggestion. He gives some instances from his own experience, in which he claims, on what appears to us insufficient grounds, that the possibility of suggestion was excluded.

T. W. M.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On TUESDAY, MAY 18th, 1909, at 4 p.m.

WHEN A PAPER ON

“A New Group of Automatic Writers”

WILL BE READ BY

MRS. A. W. VERRALL

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

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Bailie, Mrs., 54 Sloane Street, London, S.W.

Moss-Cockle, Mrs., 26 Hertford Street, Mayfair, London, W.

ADKIN, MRS. G. E., Crudwell Rectory, Malmesbury, Wilts.

BALL, MRS. SIDNEY, St. John's House, St. Giles', Oxford.

BRADLEY, F. H., Merton College, Oxford.

CANTACUZÈNE, PRINCESS HÉLÈNE, Edintzy, Bessarabia, Russia.

CARPENTER, MRS., Withleigh, Shoot-up-Hill, Brondesbury, London, N.W.

CAWLEY, THOMAS ARTHUR, Lea Dale, New Bedford Road, Luton, Beds.

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MEETING OF THE COUNCIL.

THE 96th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, March 30th, 1909, at 3 p.m., the President, Mrs. Henry Sidgwick, in the chair. The following Members of Council were present: Mr. W. W. Baggally, the Rt. Hon. Gerald W. Balfour, Professor W. F. Barrett, Mr. E. N. Bennett, Sir William Crookes, the Hon. Everard Feilding, the Rev. A. T. Fryer, Sir Lawrence Jones, Sir Oliver Lodge, Mr. W. M'Dougall, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Lieut.-Colonel G. L. Le M. Taylor, Dr. C. Lloyd Tuckey, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The minutes of the last Meeting of the Council were read and signed as correct.

Three new Members and thirty-one new Associates were elected. Their names and addresses are given above.

The monthly accounts for January and February, 1909, were presented and taken as read.

On the proposal of Sir Oliver Lodge, seconded by Sir Lawrence Jones, the Right Hon. Gerald W. Balfour was elected a member of the Committee of Reference.

It was decided that the front rooms of the office should be re-decorated, and the Secretary was instructed to obtain an estimate for painting and papering, etc., and to submit it to the House and Finance Committee.

An application for the recognition of a Local Section at Philadelphia was brought forward; and on the proposal of Professor Barrett, seconded by Mr. G. W. Balfour, the application was granted.

The President's Introductory Note to the forthcoming Report on Sitzings with Eusapia Palladino was read, and after discussion and amendment, approved of.

On the President's proposal, seconded by Mr. Piddington, a vote of thanks was passed to Mr. G. B. Dorr for the work he has been doing for the Society with Mrs. Piper, and the great trouble he has taken in the matter.

A letter was read from Mr. Frank Podmore resigning his seat on the Council. The Council commissioned the Hon. Secretary to convey to him their cordial recognition of his great services to the Society and their deep regret at his withdrawal.

Permission was given to Mr. Podmore to make use of some cases in the *Proceedings* and *Journal* for a book on psychological research on which he is now engaged.

The Council filled the vacant place among their elected Members by appointing to it Dr. F. C. S. Schiller, hitherto a co-opted member.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 26th Private Meeting of the Society for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Tuesday, March 30th, 1909, at 4 p.m.; the PRESIDENT, MRS. HENRY SIDGWICK, in the chair.

MISS ALICE JOHNSON read a paper on "Some Incidents in the Script of Mrs. Holland," which it is hoped will appear later in the *Proceedings*.

MENTAL TYPES: A SUGGESTION FOR EXPERIMENTS.

BY EDWARD BULLOUGH.

THE following method of experimenting, with a view to establishing the personal identity of "controls," occurred to me a little while ago as offering perhaps a novel chain of problems of relatively easy access.

Hitherto the proofs of such identity have been attempted by showing that the *contents* of manifestations or communications, the *purport* of messages from the controls, correspond to or are identical with the experience (memories, associations,

etc.), which the deceased and "controlling" personality was known to have possessed. Such a line of testing is indeed the most natural, and the advantage of such a "proof by content" is unquestionably its relatively objective validity. It furthermore appears that to those who personally knew the deceased, the communications seemed in many cases also strikingly characteristic of the person, not in respect to their *content*, but by reason of the particular *form* which the message took. Thus an acquaintance of the late Mr. X. might feel with regard to a certain communication: "This is just how X. would have put it"; the convincing point being not so much *what* was said, but *how* it was said. The "life-likeness" of communications which is bound to carry much conviction with those to whom they are addressed is obviously founded largely upon this characteristic *form* of the messages. At the same time it is evident that such a formal similarity between the turn of phrase of the message and the turn of mind of the deceased can only be of definite value to the person who enjoyed his acquaintance, and would carry little weight beyond being "subjectively convincing"—if I may say so—in that sense.

Now the point of my suggestion lies in the fact that the method proposed would from this side—the side of *form*—too be capable of yielding *objectively* valid results, accessible to closer and more precise study than so-called "characteristic expressions" usually are; and that, combined with "proofs by content," they might form a valuable reinforcement of the latter. Even if found useless from this point of view, experiments on these lines might help to cast a little light upon the unknown conditions of communication, created by the co-operation, and probable interference, of a second—the medium's—mind.

The suggestion is based upon the assumption that it is not merely in respect of the content or matter of experience and its elaboration that one mind differs from another, but that persons differ also, and more fundamentally, by reason of the particular type of mind which they severally possess, and which in its turn determines only secondarily the selection and utilisation of experience at large. Thus two persons might, even with complete identity of experience (of course, an impos-

sible case), yet differ in the *form* of their mentality. This in its wider sense is self-evident; every one recognises at once that the late F. W. H. Myers was of a cast of mind different from the late Edmund Gurney or the late Dr. Hodgson; but in this general sense this fact could not be subjected to experimentation or tests. It would be necessary to select less vague and more hidden peculiarities of the mind, peculiarities less likely to draw attention to themselves, and therefore less exposed to imitation (by the medium's subliminal mind or secondary personalities), in order to obtain definite data for comparison. The peculiarities I have in view are those differences which are known to exist between certain types of mind, described as "visual," "auditive," "motor," etc., types, with their subdivisions or modifications, each possessing its own kind of "imagery," memory and associations, organised upon the basis of its particular type. Although the majority of people are of a mixed type, relatively pure examples are by no means infrequent, and can easily be detected by means of a few test-questions. Let us assume that a representative of the auditive type tries to communicate to another, say the meeting with a person, unknown to the latter: the question, what was he like? would meet with little response; the answer would probably be: he has a very agreeable voice and said . . .; of the external appearance nothing, except generalities, would be remembered; nothing of those minor details which alone stamp a person's appearance as characteristic of him and him alone. On the other hand, it would be manifestly useless to ask a "visual" for a description of an auditive impression, as I know from personal experience. There is nothing more difficult for me than to describe, for instance, a concert, as, in spite of the momentary enjoyment of the music, I cannot remember the music itself, though I may vaguely recall specially striking passages, by means of motor-images. Even within the visual sphere, my colour-memory is less reliable than my linear-memory, and I usually notice the outlines of objects more easily than their colouring. Thus for each individual type the differences can be refined beyond the main distinctions.

Such peculiarities, if at all pronounced, generally lead to the working of the whole mental apparatus on the lines of the special tendencies. "Visuals" organise their present ex-

periences as well as their memory of past ones on a visual, "auditives" on an auditive basis, etc., and can communicate experiences only in terms of their particular imagery.

These considerations may suggest the following possibilities:

(1) Differences of type may constitute a special difficulty to telepathic communication. As I have personally no experience whatever, I must appeal to the experience of others, who may prove this to be a merely imaginary obstacle. Is it possible to communicate to a "non-visual" the visual image of an object, say a cross? can you convey to him the image "+" or only the word-image "cross," or the motor-image "x" or the general idea "cross"? If "cross" is conveyed at all, how has it been transferred to him? This, it seems to me, would be a case in which the interference of the second mind might be experimentally tested.

There is undoubtedly the difficulty that telepathic "experiments" of a complicated nature are at present not yet sufficiently developed to allow of tests of this kind. It might, however, be a step towards approaching them from the experimental side, to apply the test to cases of elementary thought-transference, such as were undertaken by the Society some years ago. Might not, even in such elementary attempts to transfer an idea or image, instances of failure be due to some extent to incompatibility of mental type? Among the few successful telepathic experiments of a complex kind, those of the Misses Miles and Ramsden could perhaps prove of the greatest value. In what form of imagery do they attempt to convey or receive their transmitted thoughts? To what degree is there any original agreement of mental type between them?

(2) A complication might arise from the fact that, as it seems, the missing types of imagery of the waking-state are regained in dream-states. At least in the "hypnagogic" condition, non-visuals recover their visualising power and visual imagery. Does the subliminal consciousness always retain its imagery complete, while only the supraliminal consciousness represents a special type? Yet, as I believe Miss Goodrich-Freer pointed out, visualising power is essential for crystal-gazing. What conditions prevail in trance-states? Retention of the ordinary type or recovery of missing imagery?

(3) The application of these ideas to the messages purporting

to come from the dead is obvious. The agreement or disagreement of the terms of a communication with the known imagery possessed by its "control" during his terrestrial existence might be of considerable value, especially if by means of numerous preliminary experiments with living subjects the positive importance of such an agreement could be shown. If it were objected that the conditions after death could hardly be brought into comparison with life here, as regards mental imagery,¹ it could be urged in return that, since a certain mind on this side was of a certain type, this mind's memory could, in the beyond, scarcely be changed in respect to terrestrial experiences which were all organised on the lines of this particular type, which only existed for him, so to speak, in terms of this type and could not well be communicated in any other terms. It would, for the same reason, appear unreasonable to expect from a "non-visual," for instance, information, intended for purposes of identification, which could only be given in visual terms. That there must have been in some measure obstacles of this kind seems to me evident, in the failure, for instance, to correctly convey test-passages from writings, or the difficulty experienced by "Hodgson" in communicating the word "Arrow" (*Proceedings S.P.R.*, Vol. XXII. pp. 77-86).

The ideal problem would be, in the case of an individual of a clearly-established, pure type, attempting to communicate through a medium, whose ordinary, as well as trance-imagery (if necessary?) is known, to ascertain to what extent these messages conform to the type previously exhibited by him, or to what extent deviations from it might be referable to the interferences of the medium. This latter question could easily be separately studied by means of telepathic experiments and suggestions with subjects in the waking state, in trance and under hypnosis.

These suggestions are not only intended for the study of the "controls" now upon the scene, although it would probably be possible to form a fairly accurate idea of Mr. Myers', Mr.

¹The theoretical objection based upon the presumable physiological connexion between imagery and certain brain-centres, according to which imagery naturally ceases with the destruction of the brain at death, is a fundamental difficulty attaching to all "communications," and need not be specially considered here, the more so as it can be met by the same explanations which have been advanced as rendering the facts of communications from surviving personalities possible.

Gurney's or Dr. Hodgson's imagery from their writings. In order to render the proceedings truly experimental and of "prospective" utility, the experiments ought to include especially the study of the mental types of living beings, of such, for instance—if the mention of names may be excused—as Sir Oliver Lodge, Prof. William James, Mr. Piddington, Mrs. Verrall, etc., as of persons most likely to figure after their death as "controls." Whether we regard "communications" from the spiritistic point of view or explain them by the theory of dramatic impersonations of the medium's secondary personality, there is in any case a strong presumption of certain people eventually playing a part in communications.

Altogether the scope of the experiments is considerably wider than their application to the present state of the Society's work only. They would involve experimentation on a large number of side-issues (as the above-mentioned differences between supra- and sub-liminal imagery, hypnotic imagery, trance-imagery, interference by a second person, as a medium or a mere receiver of transmitted thoughts) and—if the value of imagery as a criterion could be shown,—the organised registration of living beings, according to their mental characteristics, for possible reference after their death.

It seems to me that, even if leading to no positive results, this line of experimenting might conceivably throw a little light upon the so far quite unknown conditions of mediumship, and might possibly—as experiments so often do—direct attention to other ideas infinitely more valuable than the initial suggestion.

VI^{ME} CONGRÈS INTERNATIONAL DE PSYCHOLOGIE.

GENÈVE 3-7 août 1909.

Circulaire No. 2 (Février 1909).

LE VI^{me} Congrès international de Psychologie s'ouvrira à Genève le mardi matin 3 août et durera jusqu'au samedi 7 août inclusivement (le lundi soir 2 août il y aura déjà une réunion familière des Congressistes présents à Genève).

Voici le programme des travaux du prochain Congrès tel qu'il se présente à cette heure.

I.

THÈMES DE DISCUSSION.

Un certain nombre de questions — dont plusieurs nous ont été suggérées du dehors — ont été mises à l'ordre du jour de nos discussions. Les Rapporteurs qui ont bien voulu se charger de les introduire devant le Congrès ont été priés de nous envoyer leurs rapports le plus vite possible, afin que nous puissions les faire imprimer et les expédier à toutes les personnes inscrites comme membres du Congrès. Elles pourront ainsi les lire à loisir et préparer leurs remarques et objections en connaissance de cause. Cela permettra aux rapporteurs de ne donner à la séance même qu'un court résumé de leur travail, et laissera plus de temps aux discussions, qui seront d'autant plus nourries et fécondes que les congressistes auront pu y réfléchir à l'avance.

Ces questions sont les suivantes :

A. QUESTIONS GÉNÉRALES.

1. *Les Sentiments*. Rapporteurs : MM. le prof. O. Külpe (Würzburg) et le Dr. P. Sollier (Paris).

2. *Le Subconscient*. Rapporteurs : MM. les prof. M. Dessoir (Berlin), P. Janet (Paris) et Morton Prince (Boston).

3. *La Mesure de l'Attention*. Rapporteurs : MM. les prof. M. L. Patrizi (Modène) et Th. Ziehen (Berlin).

4. *Psychologie des Phénomènes religieux*. Rapporteurs : MM. les prof. H. Höffding (Copenhague) et J. Leuba (Bryn Mawr).

B. QUESTIONS SPÉCIALES.¹

PSYCHO-PÉDAGOGIE :

5. *Classification psycho-pédagogique des Arriérés scolaires*. Rapporteurs : MM. le Dr. O. Decroly (Bruxelles), le prof. G. C. Ferrari (Imola-Bologne), le Dr. Th. Heller (Vienne), le prof. L. Witmer (Philadelphie).

6. *La Méthodologie de la Psychologie pédagogique*. Rapporteur : Mlle. le Dr. I. Ioteyko (Bruxelles).

PSYCHO-ZOOLOGIE :

7. *Les Tropismes*. Rapporteurs : MM. le Dr. G. Bohn (Paris), les prof. Fr. Darwin (Cambridge), H. S. Jennings (Baltimore) et J. Loeb (Berkeley).

¹ D'un intérêt moins général pour l'ensemble des Congressistes que les sujets précédents, ces dernières questions pourront faire l'objet de séances particulières parallèles destinées aux personnes qui s'en occupent spécialement.

8. *L'orientation lointaine.* Rapporteur : M. le prof. A. Thanziès, président de la Fédération des Sociétés colombophiles de l'Ouest-Sud-Ouest (Périgueux).

PSYCHO-PHYSIOLOGIE :

9. *La perception des Positions et Mouvements de notre corps et de nos membres.* Rapporteur : M. le prof. B. Bourdon (Rennes).

II.

QUESTIONS D'UNIFICATION.

Toutes les sciences, arrivées à un certain point de leur développement, nécessitent l'établissement de certaines conventions simplificatrices en fait de vocabulaire et d'équivalences terminologiques, de procédés techniques, d'unités de mesure, etc. Les congrès internationaux sont l'occasion la plus propice pour jeter les premières bases de ce travail d'entente et pour organiser des commissions permanentes auxquelles incombera la tâche de le mener à bonne fin.

Il nous semble que pour la Psychologie aussi le moment est venu d'entreprendre activement cette œuvre d'unification, en faveur de laquelle un vœu avait été déjà émis il y a neuf ans au Congrès de Paris. C'est pourquoi nous inscrivons les quelques articles suivants au programme de notre réunion de cet été :

1. *Terminologie.* — Comme introduction à ce sujet et pour engager nos collègues de tous pays à nous apporter leurs idées et leurs suggestions utiles en ce domaine un peu aride à première vue, nous publierons et leur enverrons au cours de ce printemps un premier essai ou avant-projet de convention, portant sur un certain nombre de notions indispensables et d'un emploi constant dans les recherches de psychologie expérimentale.

2. *Étalonnage des Couleurs* (Standard-Colours). — Il serait fort désirable que les divers expérimentateurs qui ont à se servir de couleurs dans leurs investigations puissent les désigner d'une façon à la fois précise, simple et commode, en se référant à une échelle numérotée suivant les nuances et les degrés de saturation, et universellement admise comme étalon. Nous invitons ceux de nos collègues qui sont compétents dans cette branche, ainsi que les fabricants d'appareils d'optique ou de papiers de couleur, à nous apporter leurs propositions, et, éventuellement, des échantillons.

Nous espérons que cette question si importante sera introduite au Congrès par M. le prof. W. Nagel (Rostock).

3. *Mode de numération des fautes dans les expériences de témoignage.* — M. Otto Lipmann, Dr. phil. (Berlin) rapportera.

4. *Notation de l'âge des enfants.* — Certains auteurs ont l'habitude

d'indiquer en jours ou en semaines l'âge des enfants. Cette notation est mal commode : on ne voit pas tout de suite quel est l'âge qui correspond au 164^{me} jour ou à la 89^{me} semaine. Nous proposerons au Congrès d'adopter le mode de notation récemment employé par Stern.

5. *Détermination mathématique des résultats numériques des expériences.*
— Lorsqu'il s'agit de prendre la moyenne d'un grand nombre de résultats, ou de chercher la corrélation de caractères psychiques ou autres, de difficiles problèmes se posent à l'investigateur. Ces problèmes, cependant, sont de nature trop délicate et spéciale pour que nous ayons demandé à des rapporteurs de les introduire devant le Congrès avant de savoir si certains de nos collègues désirent qu'ils figurent à l'ordre du jour. Si c'est le cas, nous sommes prêts à organiser une séance spéciale qui réunirait les personnes s'intéressant à ces questions de mathématique appliquée.

Les membres du Congrès qui désireraient que d'autres objets d'unification fussent portés à l'ordre du jour sont priés de bien vouloir nous en aviser au plus tôt.

III.

EXPOSITION D'INSTRUMENTS, ETC.

Toutes les personnes (psychologues, fabricants, etc.) qui auraient l'intention d'exposer pendant le Congrès des instruments, appareils, livres ou brochures, collections et objets divers concernant les recherches et l'enseignement de la psychologie, ou de faire des démonstrations expérimentales, sont priées de nous en donner avis le plus vite possible, avec toutes les indications nécessaires pour que nous puissions leur réserver l'emplacement qu'elles désirent.

IV.

COMMUNICATIONS INDIVIDUELLES.

Ainsi que nous l'avons indiqué dans notre première circulaire, un de nos vifs désirs — en tâchant de concentrer les efforts des congressistes sur les thèmes de discussion indiqués plus haut — serait de réagir contre cette pléthore de communications individuelles disparates dont les derniers Congrès ont tant eu à souffrir. Cependant, nous ne nous sentons pas le droit de fermer d'emblée et absolument la porte aux travaux inédits et particulièrement intéressants que des membres croiraient devoir présenter au Congrès. C'est pourquoi nous conservons cette rubrique des *Communications individuelles*, en priant leurs auteurs éventuels de bien vouloir nous les annoncer le plus vite possible (au plus tard avant le 15 juin). L'organisation de Sections particulières pour y répartir ces communications indivi-

duelles ne se fera qu'ultérieurement, selon le nombre et la nature de celles-ci.

Toutefois, vu les demandes qui nous en ont été adressées par plusieurs biologistes, nous instituons dès maintenant une *Section de psychologie animale*, qui fonctionnera pendant toute ou partie de la durée du Congrès.

Les psycho-zoologistes sont donc invités à présenter à cette Section des communications individuelles, en les accompagnant si possible de présentations d'animaux.

Communications déjà annoncées :

M. le prof. R. M. Yerkes (Harvard, Cambridge, Mass.), *Scientific methods in animal psychology* (avec démonstration d'appareils).

M. Hachet-Souplet (Paris), *Théorie et applications psychologiques du dressage*.

Les personnes qui s'intéressent au Congrès de Psychologie sont priées de bien vouloir envoyer au plus tôt à notre trésorier leur adhésion accompagnée d'un mandat-postal de 20 fr., en retour duquel elles recevront une carte de Membre du Congrès et toutes les publications y relatives, rapports, imprimés, etc., au fur et à mesure de leur apparition. (Chaque congressiste peut obtenir pour les autres membres de sa famille des cartes à moitié prix, 10 fr., donnant droit aux mêmes avantages, réceptions, etc., que les cartes entières, sauf les publications et le volume des comptes rendus du Congrès.)

LE COMITÉ D'ORGANISATION :

TH. FLOURNOY, *Président*.

P. LADAME, *Vice-Président*.

ED. CLAPARÈDE, *Secrétaire général*.

L. CELLÉRIER, *Trésorier*.

E. YUNG.

N.B. — Adresser tout ce qui concerne le Congrès (en dehors des cotisations) au Secrétaire général, 11, avenue de Champel, Genève.

Adresser les *adhésions* avec les *cotisations* (par mandat-postal ou chèque) à M. Lucien Cellérier, Montchoisy, Genève.

COMITÉ INTERNATIONAL DE PROPAGANDE¹

nommé par le Congrès de Rome, avril 1905.

Kr. Aars (Christiania). M. Baldwin (Baltimore). V. M. Bechterew (St-Petersbourg). A. Binet (Paris). B. Bourdon (Rennes).

¹ Les membres du comité de propagande sont priés de nous indiquer par carte postale le nombre de circulaires qu'ils désirent pour les répandre autour d'eux ; ils les recevront par retour du courrier.

F. Brentano (Florence). J. Mc. Cattell (New York). R. y Cajal (Madrid). Ed. Claparède (Genève). J. Demoor (Bruxelles). S. de Sanctis (Rome). W. McDougall (Oxford). G. Dumas (Paris). H. Ebbinghaus (Breslau). A. Ehrenfels (Prague). S. Exner (Vienne). G. C. Ferrari (Bologne). D. Ferrier (Londres). P. Flechsig (Leipzig). Th. Flournoy (Genève). A. Forel (Yvorne). F. Galton (Londres). S. E. Henschen (Stockholm). E. Hering (Leipzig). H. Höfding (Copenhagen). A. Höfler (Prague). G. Heymans (Utrecht). W. James (Cambridge, Mass.). P. Janet (Paris). O. Külpe (Wurzburg). P. Ladame (Genève). G. T. Ladd (New Haven, Conn.). M. Lange (Odessa). A. Lehmann (Copenhagen). Th. Lipps (Munich). N. O. Looskij (St-Pétersbourg). L. Luciani (Rome). L. Magalães (Lisbonne). A. Marty (Prague). Al. Meinong (Graz). M. Mendelssohn (St-Pétersbourg). G. Mingazzini (Rome). E. Morselli (Gênes). A. Mosso (Turin). Y. Motora (Tokio). J. Mourly-Vold (Christiania). H. Münsterberg (Cambridge, Mass.). Novicow (Odessa). L. M. Patrizi (Modène). G. Retzius (Stockholm). Th. Ribot (Paris). Ch. Richet (Paris). Y. Sakaki (Fukuoka). Von Schrenk-Notzing (Munich). † E. Sciamanna (Rome). J. Séglas (Paris). U. T. Serebrennikow (St-Pétersbourg). G. Sergi (Rome). P. Sollier (Paris). R. Sommer (Giessen). G. Stanley Hall (Worcester, Mass.). C. N. Stewart (Cleveland, Ohio). C. Strong (New York). G. F. Stout (St-Andrews). Anderson Stuart (Sidney). C. Stumpf (Berlin). J. Sully (London). A. Tamburini (Reggio d'Emilie). J. de Tarchanof (St-Pétersbourg). A. Thiéry (Louvin). E. B. Titchener (New York). E. Toulouse (Paris). † N. Vaschide (Bucarest). J. Ward (Cambridge, England). C. Winkler (Amsterdam). W. Wundt (Leipzig). H. Zwaardemaker (Utrecht).

REVIEW.

Thoughts of a Modern Mystic. A Selection from the Writings of the late C. C. Massey. Edited by PROFESSOR W. F. BARRETT, F.R.S. London: Kegan Paul, Trench, Trubner & Co., Ltd. 1909. Pp. iv + 227. 3s. 6d. net.

PROFESSOR BARRETT has raised a memorial tribute to his friend Mr. Massey, who was, like himself, one of the founders of the Society for Psychical Research, but who, in very early days, retired from it because he was out of sympathy with its demand for scientific tests for what could be seen, or weighed, or measured, or recounted in safe human testimony. His method of acquiring

knowledge was an inward method, and he applied a life of large leisure, unfettered by domestic or professional cares, to thinking and writing on ultimate things.

He lived in chambers in Victoria Street, Westminster, was much in the Athenaeum Club, and died in 1905 at the age of sixty-seven. He was, by universal testimony, an attractive personality, an earnest and fearless thinker, ever engaged in the pursuit of abstract truth. Indeed, his friend Laurence Oliphant wrote to him that it would do him good to drop his restless questioning for a while, and live an outdoor life of physical exercise, inasmuch as he was like a man whose head was in a hot box and his body suffering from cold. At one time he thought of joining Laurence Oliphant at Haifa in Syria. At another he approached the Catholic Church, but could not join that either; so he remained ever a hovering inquirer, not easily labelled, except as a spiritualist who did not value material manifestations, and a theosophist who did not value Mahatmas.

We must also admit that he is an author whom it is very difficult to read. He had not the gift of style, and we have valued the occasional elucidation added by the editor. He coined a number of new words, which a reader has to learn, such as "mediated," which means brought into effective action through some such intervening medium as a Bible story, or a popular religion: "factual," which is applied to a truth not in its aspect as a general truth, but as partially revealed and partially obscured by some outward fact such as the Resurrection.

The central idea in his mysticism—if I may dare to attempt a description of what is so difficult to grasp—is that historical statements are often crude, unreliable, and likely to be rejected; they are the clothing of a truth behind them. Our author does not give us many illustrations of his meaning, but an instance of this would be that whilst the story of the Fall of Man is not historical, it represents the truth that the absorption of our spirits in the garment of flesh brings them into sin. To reach some such generalised truth is, then, the second stage of what is called "cognition" or "integration." The final stage is to rehabilitate the original fact in some way which is to be accepted, because it is found to be the vehicle of general principles—even eternal truth.

It will be seen that this sometimes leaves it difficult for a reader to know whether the author does, or does not, accept the ordinary historical facts with which he begins. One feels that

mysticism of this type ought to be expressed, in order to be clear, not in the rather brief concentrated style of a conversational letter, but in carefully worded and expanded paragraphs.

The following passages will give some idea of the author's manner of treatment.

"Therefore, too, to speak of our nature—the nature of our present consciousness—as entitled to respect from 'interference,' is for me a radical nonconception of the religious problem. Certainly I do not believe in the Gospel narrative [of the Virgin Birth] *as let alone in its crude immediacy as historic fact*, but I conceive in its 'truth,' as having a process of intelligence, which must go *through* the negative 'moment' of denial of fact, but with the consummate result of a resurrection of the fact as dependent and consequent on the ideal or eternal truth which is *in* the history, and which eventually *restores* the very history which it breaks in its own evolution." . . .

"It seems to me that if we deny the Virgin birth so explicitly stated in two of the Gospels, we may as well 'be hanged for a sheep as a lamb,' and deny the whole historic basis of Christianity—all that realises its idea for us. Doubtless, the true realisation, the true 'witness,' must be in our own experience—and I still often doubt. But as often do I recur to my belief in the 'resurrection' of the 'fact,' transfigured, surely, eternalised, 'raised' to 'truth.'"

It would be impossible to judge a difficult book of this kind by isolated paragraphs; the reader has to get into its swing and acquire such a new vocabulary as indeed is to some extent inevitable in mystical researches.

J. W. GRAHAM.

DONATIONS RECEIVED FOR RESEARCH.

WE have much pleasure in stating that a donation of £30 has been received from Sir Oliver Lodge towards the expenses of the sittings with Eusapia Palladino recently held by Mr. Feilding, Mr. Baggally, and Mr. Carrington at Naples. Another member of the Society, who wishes to remain anonymous, has generously contributed £26 5s. for the same purpose.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT

THE QUEEN'S HALL (Small)

LANGHAM PLACE, LONDON, W.

(ENTRANCE, DOOR 2)

On FRIDAY, JUNE 18th, 1909, at 3.30 p.m.

A PAPER ON

"Some Sittings with Eusapia Palladino"

WILL BE READ BY

THE HON. EVERARD FEILDING

It is hoped that SIR OLIVER LODGE and others will speak.

N.B.—Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Chambers, John, Mokoeka, Hastings, Hawkes Bay, New Zealand.

Frith, Mrs., Swynnerton Rectory, Stone, Staffordshire.

Niven, Mrs. Graham, Carswell Manor, Faringdon, Berks.

Tennant, Lady, Wilsford Manor, Salisbury.

Walker-Munro, L., R.N., Rhinefield, Brookenhurst, Hants.

BELL, MISS ALISON H., 11 St. Luke's Road, Westbourne Park, London, W.

BOOTH, HERBERT L., Thirsk, Yorks.

BRADLEY, PROFESSOR A. C., 9 Edwardes Square, Kensington, London, W.

BROWN, GUSTAVUS R., 900 14th Street, Washington, D.C., U.S.A.

HANSARD, MRS., 11 Granville Place, London, W.

HARRISON, ARTHUR S., M.A., The Old Hall, Wellington, Salop.

HARRISON, H. LEEDS, M.B., 104 Marine Parade, Worthing.

LIBRARIAN, Library Association of Portland, Portland, Oregon, U.S.A.

MANDER, C. A., The Mount, Wolverhampton.

NEWTON, MISS I., 20 Hanover Square, London, W.

PARKE, RODERICK J. M., 179 Cottingham Street, Toronto, Canada.

STUART, MRS., Gloucester House, Lansdown, Cheltenham.

WILKINSON, MISS M. S., M.A., The Lodge School, The Park, Hull.

MEETING OF THE COUNCIL.

THE 97th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, May 18th, 1909, at 6 p.m., the President, Mrs. Henry Sidgwick, in the chair. The following Members of Council were present: Mr. W. W. Baggally, the Hon. Everard Feilding, the Rev. A. T. Fryer, Sir Lawrence Jones, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. St. G. L. Fox Pitt, Mr. Sydney C. Scott, Mr. A. F. Shand, Mr. H. Arthur Smith, Lieut.-Colonel G. L. Le M. Taylor, Mrs. Verrall, and Mr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The minutes of the last Meeting of the Council were read and signed as correct.

Five new Members and thirteen new Associates were elected. Their names and addresses are given above.

The monthly accounts for March and April, 1909, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 27th Private Meeting of the Society for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Tuesday, May 18th, 1909, at 4 p.m.; the PRESIDENT, MRS. HENRY SIDGWICK, in the chair.

MRS. VERRALL read a paper on "A New Group of Automatic Writers," which it is hoped will appear later in the *Proceedings*.

CASE.

L. 1176. Veridical Impression.

THE following case has been sent to us by Lady Rayleigh through Mrs. Sidgwick, the account being given in a letter from the Countess of Leitrim to Lady Rayleigh:

GOVERNMENT HOUSE, NATAL, *January 28th*, 1909.

Either on Sunday, December 20th, Monday, 21st, or Tuesday, 22nd, 1908, I was conscious of a very definite knowledge that Lord Rayleigh was seriously ill. I had no dream about him, but so certain was I of the fact that, on coming on deck directly after breakfast, I told my mother, Mrs. Henderson. We were then at sea, somewhere near the Equator, on our way to Cape Town.

I had never had a definite impression in that way before, and was therefore particularly careful to tell my mother at once.

VIOLET LEITRIM.

Mrs. Henderson writes to Lady Rayleigh:

GOVERNMENT HOUSE, NATAL, *January 28th*, 1909.

One morning, in the early part of the week beginning the 20th of December, 1908, my daughter, Lady Leitrim, told me she had a very strong impression that Lord Rayleigh was ill. She said she could not understand why it was, as she had had no dream, but she felt certain that he was very ill.

EMMA C. HENDERSON.

Lady Rayleigh writes :

March 23rd, 1909.

Lord Rayleigh and I went out to Cape Town in November, 1908. We travelled about a good deal, and on December 15th Lord Rayleigh was taken suddenly and violently ill of dysentery, on his way by Cape cart from Mafeking to Zeerust. He managed to make the journey to Pretoria next day, and was laid up at Government House, Pretoria. He was sufficiently recovered to leave his room for a few hours on December 22nd, and to go downstairs on the 25th. He was able to travel to Johannesburg in a sleeping carriage on December 28th.

It was quite impossible for Lady Leitrim to have heard of his illness, as she was on the sea between Madeira and Cape Town at the time.

She knew he was in S. Africa, and was looking forward to possibly meeting him there.

EVELYN RAYLEIGH.

REVIEW.

Religion and Medicine : The Moral Control of Nervous Disorders, by ELWOOD WORCESTER, D.D., Ph.D., SAMUEL M'COMB, M.A. (Oxon.), D.D. (Glasgow), and ISADOR H. CORIAT, M.D. (London : Kegan Paul, Trench, Trübner & Co. 1908. Pp. x, 427. Price 6s. net.)

IN the introduction to this book we are told that its object is to describe in plain terms the principles underlying the new medico-religious effort which goes by the name of the "Emmanuel movement" (from the name of the church in Boston where it originated), and the methods by which these principles are applied. This movement is the outcome of a conviction on the part of its founders that the Church has an important mission to discharge to the sick, and that the physician and the clergyman can work together to the benefit of the community. Being conversant with the striking results that have been obtained in the treatment of functional nervous disorders by modern psycho-therapeutic methods, and recognizing that many of these disorders are associated with disturbances of the moral life, they formed the opinion that therapeutic suggestions combined with spiritual guidance and prayer would effect for sufferers of this kind more than could be effected in any other way. But although they thought that the clergy are by character and training specially qualified to practise treatment by suggestion, they realized that they might do harm rather than good if they undertook to treat unsuitable cases. They therefore made it a

rule not to treat any case until a diagnosis of functional nervous disease had been made by a competent physician.

The method of treatment employed is that method of modern psychotherapy which is known as treatment by suggestion, with or without hypnosis, and the principles which are said to underlie this form of treatment are familiar to neurologists who have studied this branch of therapeutics, although by no means accepted by all of them. There is, indeed, even in this book, a fundamental difference of opinion between two of the writers in regard to the psychological status of what they both refer to as the "subconscious." Dr. Worcester believes that there is in each of us a subconscious mind which is a normal part of our spiritual nature, which has more direct control of the physical processes and is, under certain conditions, more amenable to external control than our ordinary consciousness. Dr. Coriat takes a totally different view of the nature of the subconscious. He regards the subconscious as being always due to a dissociation of consciousness; and to a subconsciousness so originating no peculiar powers can be ascribed. This opinion regarding the nature of the subconscious is held by the majority of American neurologists, and although its supporters maintain that the manifestation of subconscious phenomena is not necessarily an indication of abnormality, it differs very little from the opinion of Professor Janet, who regards every manifestation of subconsciousness as proof of pathological dissociation. Its weakness as a hypothesis lies in the difficulty of applying it to the description or explanation of all the observed phenomena.

Dr. Coriat's contribution to this book is restricted to a purely scientific discussion of the main problems of abnormal psychology in their relation to therapeutics, and he gives no indication that he is particularly in sympathy with the views of his clerical collaborators in regard to the matters which form the distinctive character of the work. In what follows, reference to the writers of the book applies to Dr. Worcester and Dr. McComb.

The foundation of the belief that the clergy may successfully undertake the treatment of certain diseases is to be sought in the records of the results which have been obtained by the use of suggestion as a therapeutic agent in medical practice; and there is just a suspicion of arrogance in the attitude of the writers with regard to treatment by suggestion as used by themselves. They seem inclined to forget that what they know about it they have learned mainly from the medical profession. They say that sufferers from functional neuroses are the despair of the ordinary practitioner and "will continue to be such until

the physician enlarges the sphere of his culture and qualifies himself to treat the whole man." Physicians may apprehend that moral maladies require moral treatment, but "on account of their ignorance of psychological methods few physicians feel themselves competent to undertake such treatment." Now it may be doubted if the ordinary clergyman has any greater knowledge of psychological methods than the ordinary physician, and the sphere of a clergyman's culture makes him no more qualified than the ordinary practitioner to treat "the whole man." Although it may be true that the time is coming "when a knowledge of physiological psychology will be considered as necessary to the art of healing as a knowledge of anatomy," we have no assurance that in the meantime the clergy as a whole have any such knowledge as would entitle them to exploit this particular branch of the healing art, or such qualifications as would justify them in attempting in this matter to forestall the ordinary practitioner, who finds it increasingly difficult to keep abreast of scientific progress in every department of medicine.

If the claim of the Church to cure disease be based on the scientific attainments of her ministers, there is little to be said in favour of the contention. But the plea really put forward is something quite different from this; and instead of regarding this book as giving merely a description of the principles and methods of the Emmanuel movement, we must regard it as an appeal to the Christian Church throughout the world to return to the faith and the practice of its early days, and in the fulfilment of its mission to the sick to "outdo the wonders of the apostolic and the post-apostolic age."

It is maintained that the healing of the sick was an essential part of Christ's ministry, enjoined on his disciples and practised by the early Church, and that in so far as the Church of to-day has lost faith in its healing powers and takes no care for the temporal well-being of its members, it is failing in its purpose. The thought that lies at the centre of the Emmanuel movement is that only by a return to a literal fulfilment of Christ's commands in respect to the curing of disease will the Church be able to maintain her position in the modern world.

It is the alliance of religion with the practice of therapeutic suggestion that mainly distinguishes this book from ordinary works on psycho-therapeutics. Besides attaching a religious importance to the mental states in which suggestion is most effective and believing that in these states "the Spirit of God enters into us and a power not our own takes possession of us," the writers also believe in the therapeutic value of prayer. "The prayer of faith uttered or unexpressed has an immense influence over the functions of organic life." And this influ-

ence is not merely a result of suggestion, not merely "a beneficial reflex effect upon the mind of him who prays" or of him who knows that he is being prayed for. An element of suggestion is tacitly admitted by the writers, but they believe that there is something more. They say, "If we grasp the thought that we are organically related to God, that we exist in Him spiritually somewhat as thoughts exist in the mind, we can see that a strong desire in our soul communicates itself to Him and engages His attention just as a thought in our soul engages ours." Such a prayer "rises in the mind of God, and if it is good becomes one of His determining motives."

Another reason for combining religion with the practice of therapeutic suggestion is to be found in the view which the writers hold as to the importance of the kind of faith which has power in effecting curative results. Faith in the physician or in his treatment may be enough for the cure of an illness, but it is a poor substitute throughout life for faith in a living God. A suggestion that a tuning fork is a powerful magnet which relieves pain and cures many diseases may work well in some cases, but Dr. Worcester says he would "expect no moral regeneration, no newer and higher life, to proceed from such a source." Here we see plainly that the aims of the writers are essentially different from those of the physician. It has been supposed that the Emmanuel movement was instituted for the purpose of treating certain diseases, but the object of its founders was manifestly something quite different. They claim that their work is essentially ethical and spiritual, and admit that their chief interest in the men and women who seek their care is a moral and religious interest. To the physician the relief of sickness is an end; to the Emmanuelist it is a means of proselytising.

The writers believe that we are living to-day in the midst of a great religious movement in which the Church has no part. "Everywhere men and women are feeling and apprehending, however dimly, that the religion taught and practised by the churches is not the whole religion of Christ; hence we see on one side a wholesale defection to strange cults and institutions which, with all their aberrations, hold up the promise of immediate help to the whole man, and on the other hand we observe a growing apathy and indifference toward the Church." In the realisation of the declining prestige of the Church and in the belief that by attending more to man's temporal needs she may hold her own against aberrant forms of faith, we find the mainsprings of the action taken by the leaders of the Emmanuel movement. Not the cure of disease or the relief of suffering is their object, but the saving of souls.

The Christian religion, they say, "despises no undertaking, no matter how humble, that is intended to benefit man, but its quarry is the soul, it concerns itself only with great things." The Christian religion is being defrauded of its legitimate quarry because strange cults have arisen which, instead of "preaching that is vague and impractical and which deals largely with a distant future" give "the promise of an immense immediate good as the result of faith." If, then, the Church would resume her old sway over the hearts of men, let her return to her early traditions, let her regain the heroism of faith, let her once more be able to say in the words of her Founder, "Behold I cast out devils and I do cures."

This desire of devout men once more to make the Practical Motive the most important motive of religious belief is profoundly interesting. Men, they say, will believe only what is good and useful to believe. Yes, but men must believe what is good and useful to believe on the whole and in the long run. Two great types of religious belief have arisen in the course of man's moral development, and the transition from the lower to the higher type has always been characterised by the projection of the goal of religious thought out of the present into a more and more remote future. The more highly developed man's religious consciousness becomes, the more does he realise his relation to the universal and the infinite, and the more insignificant does every material interest of the present appear. To make temporal welfare or well-being a motive for religious belief is to revert to a type of faith which all the higher religions of the world have already outgrown. Religious systems based on the promise of material benefits here and now must die out because they are no longer adapted to the furtherance of man's destiny, and the introduction of such promises as a motive for belief into the highest form of religion the world has ever known can only tend to lower the ideals of believers and pervert their outlook on the universe.

T. W. MITCHELL, M.D.

NOTES ON CURRENT PERIODICALS.

Proceedings of the American S.P.R. Vol. II. Part 3. (December, 1908). The first article in this number is a further record by Mrs. Lambert of experiments in automatic writing, etc., made by her and her husband's clerk, Mr. Hannegan, and various other people. Mr. Hannegan is said to have suddenly discovered in March, 1908, that he had great mediumistic capacity, and a report of some of his earlier sittings with Mr. and Mrs. Lambert and their

friends during May and June, 1908, was published in the previous number of the *Proceedings*.

The phenomena seem to be of the usual spiritualistic type; and a very complete and minute dramatisation of the controls is shown not only in the automatic writing, but also in the daily lives of the mediums.

Shorthand notes were made of the sittings, but there are no signed statements of witnesses published in corroboration of any of the incidents in the report. Besides the automatic writing, a good many "physical phenomena" are reported, occurring either in the dark or when the medium and Mrs. Lambert alone were present. Thus, a message was asked for from the dead wife of a friend and, after the lights were lowered, two white roses were laid on the table for this friend. Mr. Hannegan undertook the position of tutor to Mrs. Lambert's boy of ten, and on one occasion when they were alone on the beach together Mr. Hannegan cut his hand. The boy apparently did not see the blood, but did see a visionary golden hand clasping Mr. Hannegan's. There are instances of both Mr. Hannegan and Mrs. Lambert going into trance and mentally visiting foreign countries and places and seeing on several occasions the same scenes and people. After one of these incidents, in which Mr. Hannegan supposed himself to go daily to nurse a wounded boy, Mrs. Lambert found him in bed in trance with his hands covered with blood. She saw an apparition in the room at the time, which she at first thought was Mr. Hannegan himself, but judged from his groans that he was really in bed. In the automatic writing on one occasion reference is made to a particular desk in Mr. Lambert's office which was subsequently found broken open. The other phenomena resemble these instances and several "incidents too personal to quote" are mentioned.

In a lengthy introduction Professor Hyslop points out that the explanation must lie either in fraud, collective hallucination, or in an unusual type of physical phenomena. He puts aside the possibility of fraud and suggests that the "physical phenomena" may be due to sensory and motor automatisms combined with amnesia, and that Mrs. Lambert in particular may often go into and recover from a state of trance without knowing it (which from the account certainly might be the case) and herself produce the phenomena automatically.

The second article, "A Record of Dreams, etc.," by Marie Shipley, gives in detail some fifty-five psychic experiences of Mrs. Shipley,

the wife of a bank manager of Columbus, Ohio, most of which occurred between July, 1907, and September, 1908. Until July, 1907, when she wrote to Professor Hyslop about her experiences, she had kept no record of them; after this date she kept a diary, but even then no records of her experiences were signed or corroborated until some time after they occurred, and, in most cases, not until after the fulfilment or coincidence had become known to her and those about her.

Some of the earlier experiences occurring four or five years before her record was kept or corroboration obtained seem, as reported, to be very remarkable, and it is noticeable how much more complete and perfect they appear than those which occurred later and are more carefully observed and recorded.

The phenomena consist mainly of "premonitory" dreams, but there are coincidental dreams and impressions, apparitions of dead and living persons, supposed communications from the dead, etc. Of these, premonitory dreams, more or less accurately fulfilled, constitute nearly half the total number. They take the form of "dreams" in which Mrs. Shipley sees her friends in varying circumstances, sometimes very trivial, but usually serious, as when they appear to her ill or dying. A curious incident, better corroborated than most, is one in which Mrs. Shipley, writing to a friend at a great distance, of whom she had not heard for some months, mentions that she saw him in a dream, "very plainly yesterday in a room with a lot of playthings on the floor—children's clothes and toys." This friend, Mr. Lewis, is a professor of art and drawing, but on the day on which he received this letter from Mrs. Shipley (two days after it was written), he had been giving a demonstration before a kindergarten to oblige the teacher, and had been making a bird-cage surrounded by the children on the floor.

Another case is one in which she dreamt of a friend's child in great danger of falling from an open window; about three weeks later the child's mother found her sitting on a roof outside the second-floor window of a shop and was just in time to prevent an accident. In another case she dreams of the death of a friend to whom in reality an accident occurred.

One interesting case is the apparition of a dead friend, an old nurse, who warns her against kidney disease, which she had no reason to fear at the time. About nine months later she developed diabetes. This incident is well authenticated, as the account of the dream was sent to Professor Hyslop as soon as it occurred.

The third article, "A Record of Experience," by G. A. T., consists of transcriptions from a diary of psychical experiences, kept very minutely for a period of over a year, together with the writer's speculations on their nature and meaning. This mass of material is not classified in any way and even the writer's analysis and conclusions are interspersed at random in the record, together with copious extracts from the writings of Myers, Maxwell, and others, so that it is not easy to estimate the value of the material.

The writer is evidently possessed of some "mediumistic" faculty; his experiences are chiefly raps, metallic and other sounds, "touchings," etc., in the room near him, both when alone or with other people. Mr. T. is accustomed to regard the raps as a signal to begin automatic writing, which he can usually only obtain after such a signal. His writings purport to come from dead friends and relations and appear to be in general quite unevidential, while in nearly all the instances where they purport to be evidential they are incorrect. Mr. T. in fact is himself disposed to regard them as the productions of his own subconscious mind. But he is convinced of the objective nature of the sounds, raps, etc., which he heard both in his own house and in his mother's, and which were apparently heard as much by his mother and relations in his absence as by himself. On several occasions he noticed that the raps seemed to coincide with a heart beat, though at irregular intervals, and after careful attention decided that they practically always did so: on this he speculates at great length. He is convinced that the raps, etc., are not hallucinatory, but that they are produced by his subliminal consciousness "as a sort of motor automatism."

J. R.

The Psychological Review (Baltimore, U.S.A.) for January, 1909, contains an account by Elmer E. Jones, Ph.D., of the gradual disintegration of consciousness under chloroform, founded on three observations upon himself. Amongst the noteworthy points are the illusions of the kinaesthetic sense. At an early stage of the experiment it was noticed that muscular movements appeared to be of much greater extent than they actually were, and to occupy a much longer time. Mr. Dunbar's observations on his own experience under hashish were to a similar effect. The phenomenon may have some bearing upon the slowness of movement commonly reported in Poltergeist cases. Of course, in those cases the motions observed are not in the subject's own organism; but it should be remembered

that our chief standard for estimating the rate of motion in external objects is to be found in the movements of our own eye-muscles. Dr. Jones found that the senses disappeared in the following order—hearing, the tactile sense (followed by the loss of muscular control), vision: consciousness, memory, and the reasoning faculties remained for some time, but slightly impaired, after the abolition of all sensation.

The following passage is of interest: “With the disappearance of the tactile sense and hearing, the body has completely lost its orientation. It appears to be nowhere, simply floating in space. It is a most ecstatic feeling. Consciousness is now almost pure ideas; it is free from any disturbing stimuli from the sense organs, and is probably just what is meant traditionally by a free spirit.”

In the *Archives de Psychologie* for October and December, 1908, Mr. Ernest Naville gives an account of numerous visual hallucinations of which he has been the subject. He is now in his ninety-second year; in good health; his eyes are free from organic defect and serve quite well for the ordinary affairs of life, though he finds much difficulty in reading or writing.

His hallucinations, of which he first became aware some time in the course of last summer, are exclusively visual; they represent generally small crowds or processions of human beings, or flocks of animals, mostly sheep. The figures are perfectly normal in character and movement; indeed, at first he could only recognise them for hallucinations because others could not see them. They are seen sometimes as if through the window; sometimes when the percipient is himself out of doors. They disappear when the eyes are closed (he does not say whether they reappear when the eyes are reopened), but fixing the gaze upon them has no effect—they usually disappear in a natural manner, by moving out of sight. On two or three occasions Mr. Naville has attempted to approach them, but on each occasion they vanished when he came within a certain distance. In one case the hallucination had its origin in an illusion—some white stones were transformed into a flock of sheep, which afterwards multiplied and moved about. In another case, when, after passing through a muddy place, he saw some mud on his shoes, though none was really there, the hallucination was apparently due to an immediate provocation from the surroundings. In most cases, however, Mr. Naville thinks that the visions are due to memory, with very little admixture of imagination. A tall building which he has seen on several occasions was apparently a reminiscence of a similar building seen in Geneva.

In one case he thinks he has traced the hallucination—a vision of a crowd of women in large white coifs (*cornettes*)—to an incident which occurred sixty-two years ago.

In one case only have the hallucinations been of a disagreeable character: they generally interest and amuse him. Mr. Naville notes two points which may throw some light on their origin. (1) That white is the dominant colour: almost all the figures, whether men or women, have white head coverings. (2) The phantom processions are generally accompanied by a white smoke: sometimes the smoke comes out in puffs from the procession, sometimes it lies above it in a horizontal layer. Sometimes the appearance of a procession is heralded by the appearance of a white smoke. This white smoke may possibly be homologous with the cloud occasionally seen as a preliminary to crystal vision. Mr. Naville's grandson saw in the smoke a possible reminiscence of a torchlight procession at the fête of Zofingue, which would be a familiar sight to Mr. Naville in Geneva.

F. P.

In the *Revue de l'Hypnotisme*, March, 1909, Dr. Bérillon writes on the Psychology of Olfaction and emphasises the importance of the part taken by the olfactory sense in the constitution of personality. In another short paper he explains the diagnostic value of what he has named the "*signe de la détente musculaire*." He says that ability to relax immediately all voluntary muscles is a valuable indication of a healthy neuro-muscular state. Any slowness in passing from the contracted to the relaxed state, or the need of any voluntary effort in order to obtain muscular relaxation, points to some perturbation of the cerebral functions.

Dr. Demonchy writes on the importance of the "awakening" in Hypnotism. He thinks that sufficient attention has not been paid to this in the past, and declares that just as the sleep of a hypnotised person may be more or less profound, so the awakening may be more or less complete. He says that he does not regard all the patients that come to him for hypnotic treatment as persons who are awake and have to be put to sleep in order to cure them, but often rather as persons more or less asleep whom it is necessary to awake completely. Hypnotism is only a method which facilitates the thorough awakening of the patient. There seems to be nothing very new in this way of looking at the therapeutic side of hypnotism.

It is only another way of stating the modern view that in hypnosis a synthesis of dissociated mental states can be effected.

There are several articles dealing with therapeutics of hypnotic suggestion and a short notice of Dr. Pierre Janet's *Les Névroses* appears.

In the *Revue de l'Hypnotisme*, April, 1909, Dr. Paul Farez records a case of hysteria in which a secondary personality developed.

In the *Journal of Abnormal Psychology*, April-May, 1909, there is an article by C. H. Johnston on *The rôle of Sensations and Feelings under Ether*. The author is of opinion that the intense mentality of partial anaesthesia may be the active work of feelings, undisturbed by sensory factors; and he is inclined to justify the position of those psychologists, at present in the minority, who claim that there is no inseparable connection of sensation with feeling-tone.

Dr. Morton Prince concludes his monograph on *The Unconscious*. He discusses the influence of dormant mental complexes on the personal consciousness when these complexes have never formed a part of the experience of the personal self, as is the case with complexes originating in hypnosis or other dissociated states. Such complexes may affect the personal consciousness through the formation of co-conscious ideas, or through the persistence of the emotions created in hypnosis. He thinks, however, that the chief mechanism is through the stimulation of dormant complexes by associated ideas from the environment which act as *points de repère*.

In *The American Journal of Psychology*, April, 1909, Charles W. Waddle writes on *Miracles of Healing*. A useful bibliography, comprising ninety-one publications bearing on the subject, is given. The author traces the history of miraculous cures in all ages and amongst all peoples, and shows that miracle workers, being unable to explain their own results, have invariably attached to them a religious significance and have attributed them to such supernatural agencies as they believed to exist. The advance of scientific psychology and scientific psychotherapy in recent years has done much to rationalise our views by demonstrating the possibility of explaining supposedly supernatural happenings on the basis of laws of physical and mental activity. While ascribing cures of a miraculous nature to the operation of the law of suggestion, the writer is impressed with the necessity of further careful and accurate study of the operation of this law. "We need," he says, "far more data upon the conditions favouring and hindering the operation of the law. We have had much theorising but as yet too little scientific study and experimentation in this promising field."

T. W. M.

CORRESPONDENCE.

IDENTIFYING CHARACTERISTICS OF LIVING PEOPLE.

(To the Editor of the S.P.R. JOURNAL.)

May 5th, 1909.

I am interested in the suggestion made in the *May Journal*, p. 84, by Mr. Edward Bullough, that experiments should be tried on the kinds of answers obtainable from living people, to questions of a type similar to those which have recently been addressed to certain "controls," especially to the trance controls of Mrs. Piper.

I think it would be quite instructive if a few carefully drawn-up questions—asking, for instance, what a certain quotation or a certain subject suggested—were sent round to a few people such as those that he mentions on p. 89, to see what they would say.

I even think that in a few cases the test might be carried further, and we might be asked whether we should send a different sort of reply if we had to dictate say to "Rector," or to the "Nelly" control, or to a presumed stranger like Mrs. Holland.

But perhaps it is hardly likely that the same question would do for every one. For instance, the "*autos ouranos*" test, so ingeniously devised by Mrs. Verrall, and so successful in extracting information from a Myers control, would have conveyed to me no literary references whatever. I should not have known its source, and I should have had no associations with it. All I could have said was that it seemed to mean something about "heaven itself." And so it might readily be, in my case, with other literary references out of the beaten track.

It may be necessary, therefore, for some one to take special trouble to select or concoct a sentence which he or she may think appropriate for arousing definite associations in the mind of a specified living person, and then to submit the question to that person. It does not at all follow that the question selected would be really appropriate; but a test of the questioner, as well as of the questioned, is part of the experiment.

While I am writing, I may add a general remark.

It has long struck me, as it has no doubt also struck others, how very difficult a matter it is to prove identity, especially when general telepathy has to be allowed for. For instance, I have often discussed in a half jocular manner with Lady Lodge how I should convince her of my identity, in a posthumous communication; and I have warned her that if I forget a number of incidents which she thinks I ought to remember, such ignorance will not in the least prove a negative, since I forget them in a wholesale manner now.

Small and intimate details—family jokes and the like—might be recollected, but they would have to be discounted on the score of telepathy from herself; and no very crucial method of proof has yet occurred to me. Progress, however, is so rapidly being made in the

reception of identifying messages purporting to come from deceased persons, that it is becoming quite advisable to try similar experiments on people while their identity is undoubted; partly to practise them in the art of communicating, but more especially to ascertain whether anything really evidential can by this means be got,—assuming that the matter has to be given aphoristically or in small compass.

OLIVER LODGE.

MR. DICKINSON'S "IS IMMORTALITY DESIRABLE?"¹

THE most recent of the "Ingersoll Lectures on the Immortality of Man," delivered annually at Harvard University, has just been published, and it is interesting to note that this is the first time that a member of our Council has been invited to deliver it. The subject is treated with the clear thought, the wide sympathy for different attitudes of mind, the concise felicity and eloquent restraint of style that we are accustomed to look for in Mr. Dickinson's writings, and we cordially recommend the book to all our readers. We have only space here to quote a few passages bearing special reference to the work of the S.P.R.

"I must repeat . . . that it is mere dogmatism to assert that we do not survive death, and mere prejudice or inertia to assert that it is impossible to discover whether we do or no. We in the West have hardly even begun to enquire into the matter; and scientific method and critical faculty were never devoted to it, so far as I am aware, previous to the foundation, some quarter of a century ago, of the Society for Psychological Research. . . . [The] alleged facts suggesting *prima facie* the survival of death . . . are now at last being systematically and deliberately explored by men and women of intelligence and good faith bent on ascertaining the truth" (pp. 46-7).

The writer concludes: "I am not merely asking you . . . to become clear with yourselves on a point of values; I am asking you further to take seriously a branch of scientific enquiry which may have results more important than any other that is being pursued in our time."

¹*Is Immortality Desirable?* By G. LOWES DICKINSON. The Ingersoll Lecture, 1908. (Boston and New York: Houghton Mifflin Co., 1909. Price 75 cents, net).

JOURNAL

OF THE

Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square. London. W., will be closed during August and September, re-opening on Friday, October 1st.

The next number of the Journal will be issued in October.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Dayton, Mrs. Elizabeth, Box 258, South Kaukauna, Wisconsin, U.S.A.

Lindsell, Mrs. J. B., 19 Weymouth Street, Portland Place, London, W.

COOPER, THE REV. CANON, Killanne Rectory, Enniscorthy, Ireland.

HAWKINS, E. F., Villa des Troènes, Livry, S.-et-O., France.

RUSSELL, GEORGE M., Post Office, Leavenworth, Washington, U.S.A.

SLOGGETT, SURGEON-GENERAL A. T., C.M.G., P.M.O., 6th Division, Poona, India.

MEETING OF THE COUNCIL.

THE 98th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, June 18th, 1909, at 6 p.m., the President, Mrs. Henry Sidgwick, in the chair. The following Members of Council were present: Mr. W. W. Baggally, Professor W. F. Barrett, Mr. E. N. Bennett, the Hon. Everard Feilding, Sir Oliver Lodge, Mr. W. McDougall, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mr. A. F. Shand, Mr. H. Arthur Smith, and Mr. V. J. Woolley; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The minutes of the last Meeting of the Council were read and signed as correct.

Two new Members and four new Associates were elected. Their names and addresses are given above.

The monthly account for May, 1909, was presented and taken as read.

GENERAL MEETING.

THE 134th General Meeting of the Society was held in the Queen's Hall (Small), Langham Place, London, W., on Friday, June 18th, 1909, at 3.30 p.m.; SIR OLIVER LODGE in the chair.

SIR OLIVER LODGE observed that during the last few years the Society had been devoting its energies chiefly to the investigation of purely psychical phenomena,—automatic writing, trance speaking and the like,—and the results had been to his mind of the utmost importance, since they had brought us nearer to a scientific proof of human survival after bodily death than any evidence hitherto obtained. The phenomena to be discussed that day were of what might be called a lower kind,—having no bearing, as far as he could see, on the problem of human survival. They were physical phenomena, consisting chiefly in the movements of objects apparently without contact, or with such contact as could not normally account for the movement; and there seemed no reason to attribute them to anything beyond an apparently supernormal faculty in the medium.

He himself had had four exceptionally good sittings with the same medium, Eusapia Palladino, in 1894, at one of the houses of Professor Richet, under very favourable conditions, and subject to his own control. He had thus become convinced of the genuineness of some of the phenomena produced by her, as stated in his report of these sittings, printed in the *Journal* for November, 1894. Subsequently, as most of those present were probably aware, Eusapia had been detected in trickery at a series of sittings held at Cambridge in 1895. While fully admitting the fraudulent nature of one of the Cambridge sittings which he attended, Sir Oliver Lodge felt quite sure that the main tricks experienced there,—namely, the substitution of hands or feet held by two sitters, so that one hand or foot was made to do duty for two, while the other was freed and used to perform movements,—could not account for the phenomena he had previously witnessed; since in several

cases he had himself held *both* hands of the medium and also controlled her legs while some of the phenomena were occurring. He had at that time recognised the importance of complete holding by a single person, and had insisted on this condition before being finally satisfied. He had therefore always retained his conviction of the genuineness of some of her phenomena; though he felt doubtful if any evidence that could be adduced in her case would now be regarded as of any weight by the public. For himself the bare fact of the occurrence of unusual physical phenomena in the presence of exceptionally constituted people was not a matter of serious doubt; though of course it was still *sub judice* for the Society and for the scientific world.

THE HON. EVERARD FEILDING then read a paper on "Some Sittings with Eusapia Palladino," as follows:—

The subject on which I am to address you this afternoon concerns certain recent experiments conducted by Mr. Hereward Carrington, Mr. Baggally, and myself, on behalf of this Society, with the famous—perhaps some will expect me to use the word notorious—medium, Eusapia Palladino, in Naples. The class of manifestations associated with this medium belong exclusively to what are called the physical phenomena of spiritualism. (The word spiritualism, of course, in this connection implies a theory to account for the phenomena in question, but in using it I wish it to be understood that I do so only provisionally and without intending myself either to endorse or to reject the spiritualist hypothesis).

It is a very long time since the subject of these physical phenomena has been considered at meetings of this Society. Our President, Mrs. Sidgwick, did indeed touch upon them in her Presidential Address, but only to point out that whereas great progress had been made in almost all the other subjects laid down for study in the original programme of the Society, in her opinion practically no positive advance had been made in our knowledge, not only of the nature but even of the existence of these phenomena.

Mrs. Sidgwick would of course be the first to admit that this opinion is merely personal to herself, and if we take into account, as I think we should, investigations of other observers not connected with this Society, it is an opinion which many will not share. But so far as investigations of the Society itself

are concerned—counting only investigations subject to the same critical examination and careful presentment of evidence which it has been our aim to offer regarding other branches of our work—it is strictly true. The one problem which, on the foundation of the Society, figured so prominently in its scheme, and which, on account of the wealth of evidence concerning it, and its apparent susceptibility of exact examination, seemed likely to be among the first to reach solution one way or the other, has proved the very one upon which opinions have remained the most divided and regarding which the hopes and expectations of the original investigators and their successors have faded first into disappointment and ultimately almost into despair.

The reason for this failure to reach any generally accepted conclusions as to the existence of these phenomena is not very far to seek. In the first place, the number of persons through whose agency they are reported to occur has always been much restricted, and has, since the disappearance of the famous D. D. Home, been almost entirely composed of people of a more or less uneducated class who worked their gifts, whatever they may have been, for gain, preferring rather to please and astonish their own admirers, against an equivalent in cash value, than to lend themselves to serious and exact examination. Most of them, even if we assume their original honesty or the occasional display by them of powers superior to mere conjuring, succumbed to the temptations of their trade, and finding that the bulk of their adherents were as well satisfied with conditions which admitted opportunity for deception as with conditions which did not, chose the easier and more profitable course of fraudulent mediumship;—a calling, by the way, which has this singular advantage over any other, that, while its value depends wholly upon a profession of powers superior to those of ordinary mankind, a disclosure that they are nothing of the sort appears rather to enlist the sympathy and encouragement of your victims than to excite their indignation and reproach. There have, it is true, been a certain number of private persons possessing, or reputed to possess, the powers in question, but they have for the most part either regarded them as too sacred for investigation, or too wicked for exercise, or else they have professed themselves too indifferent to the whole matter or too anxious about the

possible consequences to their health, to care to submit themselves for observation. I am of course generalizing, and there are exceptions, but if one takes it broadly, between the deceptions of the one class and the difficulties raised by the other it has been possible in this country to do but little. We are told by our critics among convinced spiritualists that the fault is largely ours, and that our unsympathetic attitude has been the cause of our ill-success. I am inclined to think there may be some justice in this complaint. But when failure has followed upon failure, when fraud upon fraud has been discovered—I need not, to those of you who have followed this subject, recite the catalogue—a body of investigators, as well as a single individual, would be more than human if they resisted the current of their experiences and were able to continue to approach the examination of fresh cases with the same sympathy and balance as at first.

In the year 1894 a break came in the chain of negative experiments. Attention on the continent had for some time before been directed to Eusapia Palladino, daughter of an Italian peasant, illiterate, unable to read, or to write more than her own name, and to the remarkable phenomena said to take place through her mediumship. She had already been the subject of investigation by certain spiritualist groups of observers, and had by them been brought to the notice, in the first instance, of the Spanish Professor Acevedo, and later of Professors Lombroso, Tamburini, and others. Shortly afterwards a series of experiments were conducted by a further group of scientific men in Milan, including Professor Schiaparelli, the well-known astronomer, Professor Richet of Paris, Professor Gerosa, and Dr. Ermacora. Further experiments followed in Warsaw by M. Ochorowicz, and eventually, in the year I have named, 1894, Professor Richet, whose interest had been specially stimulated, invited some of the leading members of this Society, Professor and Mrs. Sidgwick, Mr. Myers, and Sir Oliver Lodge, to attend a series of experiments in the South of France. The report by Sir Oliver Lodge was printed in the *Journal S.P.R.*, for November, 1894, and amounted to an expression of conviction, in which Mr. Myers concurred, of the possession by Eusapia of some supernormal power affecting matter, by which she was able to produce movements of material

objects without any ascertainable material agency, and, still more, produce matter itself or the appearance of matter, without any ascertainable source of supply.

The report was subjected to much criticism, notably on the part of Dr. Hodgson, who made a detailed analytical study of the record of the experiments with a view to proving that it did not of itself show that possibilities of fraud had been excluded. This study appeared in the *Journal* for March-April, 1895. I need not discuss it, except to say that it always appeared to me more ingenious than convincing, and I felt, balancing improbabilities, that the improbability of the truth of the phenomena, preposterous as they were and preposterous as the observers had themselves stated them to be, was less than the improbability of such an eminent group of experimenters having been deceived in the manner suggested by Dr. Hodgson.

In any case, it was felt that further experiment was necessary, and Eusapia came to Cambridge in the summer of 1895 for an extended series of sésances. You are, or at all events most of you are, aware of what resulted. The only issue of the experiments was to establish fraud. Eusapia cheated, not once or twice, but apparently continuously and deliberately, and although, from reading the unpublished records, it would appear that there was a certain number of phenomena for which the ascertained trickery was insufficient to account, it was felt, I think unanimously, by the Committee, among whom were several who had taken part in the earlier experiments in France, that the results of these Cambridge sittings were so unsatisfactory as to preclude any judgment in favour of Eusapia's supernormal attributes. Not only this, but so much doubt seemed to be thrown on the whole investigation that it was decided to be inopportune to publish the report of the former experiments. Eusapia was dropped, and so far as any official investigation of her by this Society was concerned, her case was considered at an end.

I am not going to discuss the justice of this conclusion or the necessity of this policy. One thing to my mind is certain, and that is, that the whole character and conduct of the Cambridge sittings differed markedly from the better sésances among those which had preceded them, as well as among those in which I have myself recently taken part. They differed in

three ways. First, that for the most part they took place either in complete darkness or in light so poor as to be useless for purposes of observation, all attempts on the part of the experimenters to secure better light being resisted by Eusapia, or her "control." Secondly, that the phenomena instead of being varied and remarkable were monotonous and of small account; and thirdly, that Eusapia herself interposed so many difficulties in the way of reasonable control that the observers ultimately abandoned any attempt at effective control whatever, and, in order to study her methods, allowed her opportunities for cheating, of which opportunities she took the fullest advantages.

I wish, however, to correct any misapprehensions on one point, and it is this: the Cambridge experimenters did not discover any *new* method of tricking, the possibilities of which had not been perfectly well known before by experimenters on the continent; and further, that the sum total of her ascertained fraud was the trick of substitution of hands, which Eusapia is extremely clever at effecting when it is dark enough to enable her to bring her two hands close together and make the two persons holding them believe they are holding different hands, when by manœuvring she has contrived to get them each to hold different parts of the same hand, thus having her other hand free. This trick, which can only be successfully done in the dark, had been actually noticed and published by M. Torelli Viollier, a Milanese journalist, years before the Cambridge sittings, and had already been the subject of a good deal of discussion. There is, further, evidence, not only in the Cambridge, but also in other records, that she also makes use of substitution of her feet, and I have no doubt that in certain moods she would, if permitted, make as free use of her feet as she sometimes appears to do of her hands. So far as I know, with the exception of a few little childish devices, such as a hair or a nail, with which Eusapia has been pleased to amuse herself, sometimes outside séances altogether, and sometimes in order to bring off some special new effect at which she is asked to try her hand, these are the only tricks of which Eusapia has ever been definitely found guilty, in all the countless experiments of which during the last sixteen or seventeen years she has been the subject with scientific men of almost every European nationality, though opinions have

varied among those who have experimented with her as to how often she practised them. Although, as I have said, the net result of the Cambridge experiments was not to show any hitherto unsuspected method of trickery, they did nevertheless show that these particular already discovered methods, substitution of hands or feet in the dark, were far more frequently resorted to than the continental observers had up to then ascertained. The reply, in effect, of the continental observers was that that was the fault of the Cambridge group, who should not have allowed her; and the reply of the Cambridge group, that it was the fault of Eusapia, who would not allow them to do anything else.

So much then for the Cambridge series, I believe the only wholly negative series of any importance in the experience of this medium. This Society had, as I have said, dropped her: not so her continental investigators. From that time to this she has undergone almost continuous experiments with Professor Richet, M. Camille Flammarion, Professor and Madame Curie and Professor d'Arsonval and their colleagues of the Institut Général Psychologique, and other distinguished men in France; Professors Bottazzi and Galeotti in Naples, and Professor Morselli, with whose enormous work on the subject some of you may be familiar, in Genoa. The list is by no means exhaustive. The evidence of men of European reputation had mounted up and could not further be ignored, and towards the close of last year the Council of this Society decided that the question should again be reopened, and Mr. Carrington and I were asked to go to Naples and try to obtain a further series of experiments with Eusapia.

I have, I fear, been a very long time in coming to my point, but I have thought it necessary to make these preliminary remarks in order to put you in possession of the general situation, and I must still say a few words as to the special objects in view in sending out this new Committee. Group after group of eminent scientific men and others had already experimented with Eusapia, and with practical unanimity (with the exception of the Cambridge group) tempered, of course, in many cases with reserve, with reluctance and with caution, and in the case of certain individual members, with complete dissent, had reported their belief in the display by

her of some force hitherto unascertained. The general public, however, both scientific and lay, remained wholly unmoved and unconvinced. In the eyes of the world at large a belief in, even an interest in, the hypothesis of the existence of such a disreputable force, was indicative,—and in this country undoubtedly, from our omniscient big man of science to our still more omniscient little man of the press, still is indicative,—of a general mental unsoundness, and symptomatic of a not distant intellectual decay. The scientific reports produced practically no impression. The facts reported were preposterous, and *could* not take place. Therefore, they *did* not take place. What hope, then, is there that any report from a Committee of far less eminence than its predecessors can possess any interest?

Well, the reason why the former reports have not had more influence in forcing attention to their consideration, is that in most of them the conclusions of the investigators have been more prominent than the evidence by which they were led to them. Even Sir Oliver Lodge's report of the experiments at the ile Roubaud, which seemed detailed enough to those who were present, was not found proof against the hostile criticism of the absent Dr. Hodgson. Further, it was said that men of science, accustomed to deal with the forces of nature which do not cheat, are not the best investigators of the forces of human nature, especially the forces of mediumistic human nature, which generally try to. Better a conjuror. And so upon a conjuror the choice of the Council fell. In Mr. Hereward Carrington they found a man who, besides having made conjuring a pursuit for many years, had for some time conducted investigations for the American Society for Psychical Research, and after a pretty exhaustive examination of most of the physical mediums in America, had written, to their very great annoyance and confusion, articles in the *Journal* of that Society showing how they did their tricks, as well as a large book on the *Physical Phenomena of Spiritualism*, in which he gave his opinion that, so far as anything that he had ever seen was concerned, there weren't any, though he judiciously left himself a loophole as regards things which he had not seen. We had not only one conjuror, but two, for Mr. Baggally, a member of the Council

of this Society, joined Mr. Carrington and myself in time for our fifth séance. Mr. Baggally also, though not a professional, had made a considerable practice of the art of conjuring with special reference to the conjuring of spiritualism, and as a result of the investigation of practically every medium that had appeared on the spiritualist horizon for the last thirty years, had come to the same conclusion as Mr. Carrington, though I think without any reservation whatever. As for myself, though not a conjuror, I had had a fairly complete education at the hands of fraudulent mediums, my unbroken experience of whom had led me into an attitude of entire scepticism as regards the probability of ever finding anything worth serious examination, and, I regret to say, into such a habit of flippancy of mind, or at all events of utterance, concerning these things, as to have evoked censure, both public and private, from enquirers of a more sober temperament.

Such, then, was the Committee. As regards our method of investigation we felt that our one object should be not merely to come to a conclusion ourselves as to whether or not the phenomena were true, but to present a report in such a form as to enable a reader to judge of the possibility of our having been deceived;—that is, to give an absolutely full account of the occurrences at each séance, with a detailed statement of the precautions taken and of the control existing at each moment. Our first care, therefore, was to procure a shorthand writer, who was present at an adjoining table throughout the séances, and to whom we dictated the conditions of light, the phenomena themselves as they occurred and the position and the visibility of the hands, feet and head of the medium at the moment of occurrence. Whether we have succeeded or not, we have at least attempted to avoid the criticism which Mrs. Sidgwick made of Professor Morselli in her review of his book, that, before speculating upon the agency producing the phenomena, it was advisable to have more evidence of their existence.

The séances took place in my bedroom on the 5th floor of a hotel. Across a corner of the room we hung, at the medium's request, two thin black curtains forming a triangular recess which is called the "cabinet," about three feet deep in the middle. Behind this curtain we placed a small round table, and

upon it various toys which we bought at Naples, a tambourine, a flageolet, a toy piano, a trumpet, a tea bell, and so forth.

If you ask me to defend the reasonableness of this procedure, I can only say that, as the phenomena which take place in Eusapia's presence consist chiefly, though not exclusively, of the movements and transportations of smallish objects within a certain radius of her, objects of some kind,—it doesn't much matter what,—have to be placed there. And as to the curtain, all I can say is that Eusapia believes that the provision of a closed space helps to concentrate "force," and that, as most of the effects seemed to radiate from the curtain, she is possibly right.

Eusapia herself never looked behind the curtain and did not know what had been arranged there. Outside it was placed a small oblong table $85\frac{1}{2}$ c.m. \times 48 c.m. (2 ft. 9 in. \times 1 ft. $6\frac{3}{4}$ in.). Eusapia herself sat at one end of this table with her back to the curtain, the back of her chair distant from the curtain about a foot or 18 inches. One of us sat on each side of her, holding her hands and controlling her feet with our legs and feet, while on certain occasions a third was under the table holding her feet with his hands.

In front of her hung from the ceiling at a distance of about 6 feet from her head, a group of 4 electric lights of varying voltage, candle power, or colour, and therefore of varying illuminating power, which could be altered from the shorthand writer's table by means of a commutator. The strongest light was bright enough to enable us to read small print at the furthest end of the room, and of course at our places at the table, while the weakest was sufficient to enable us to see the hands and face of the medium. On a very few occasions we were reduced to complete darkness.

We had eleven séances in all, at some of which we were alone, while at others we invited the assistance of friends of our own, and by way of experiment, of Eusapia's. The séances varied greatly. It is noteworthy that among the worst séances were those at which Eusapia's friends assisted, while the best were among those at which we were quite alone. As a general rule, though not invariably, the phenomena classified themselves according to the prevailing light; that is, for certain phenomena a feeble light seemed necessary,

while for others it was immaterial whether the light was weak or strong. From the point of view of facility for trickery we were unable to trace any special connection between the degree of light and the phenomena generally producible in it. From the first séance to the last, with certain sets back, there was a gradual progression in the phenomena; that is, in the earlier séances they were restricted in variety, though not in frequency of occurrence, while later on they became more complicated. Sometimes they took place so rapidly, at the rate of several a minute, that the dictation of one was constantly interrupted by the occurrence of another. Sometimes they were sparse and intermittent. On these occasions Eusapia would ask for the light to be reduced, but we did not find that the reduction of light had any favourable influence on the production of the phenomena. On the contrary, the darkest séances were those at which least occurred.

The actual procedure of a séance was as follows: About half-an-hour before the expected arrival of Eusapia the room was prepared by the removal of unnecessary furniture, the arrangement of the objects inside the curtain, and so on. One or two of us remained there, while one went downstairs to await her arrival. She came escorted by her husband, who then went away, and Eusapia was brought alone up the five flights of stairs to our rooms. She immediately sat down at her place at the table, with her back to the curtain, behind which, as I have said, she never looked. Sometimes the manifestations, which I will describe presently, began at once in the brightest light. Sometimes we had to wait half-an-hour, an hour, even an hour and a half, before anything took place. Those delays seemed to proceed from one of two causes. Either she was in such a flamboyantly good temper and talked so incessantly that she did not give her mind to the proceedings; or else she appeared so unwell and fatigued as to be incapable of accomplishing anything. On the former occasions there was nothing to do but to wait till she had tired herself out with her own conversation. Eventually she would begin to yawn. This was a favourable symptom, and when the yawns were followed by enormous and amazing hiccoughs, we knew it was time to look out, as this was the signal for her falling into a state of a trance.

Her trance was of varying stages. It was not absolutely necessary for the production of phenomena of a simple kind, and in two or three séances she remained wide awake throughout and had a continuous memory of the proceedings. Her state of *half* trance, which was her usual condition during the production of phenomena, was only distinguishable from her normal state by the fact that she was quieter in demeanour and by the fact that she professed to have no recollection of what had happened; in her state of *deep* trance, however, which did not often supervene, but, when it did, was nearly always accompanied by the more startling phenomena, she appeared deeply asleep, sometimes lying immovable in the arms of one of the controllers at either side and always surrendering herself completely to the fullest control of her hands. In this state she spoke little and in a deep bass voice, referred to herself in the third person as "my daughter" or "the medium," and called us "tu." In this state she professes to be under the "control" of a spirit to whom she gives the name of "John King" and who claims to be the chief agent for the production of her phenomena. In her state of *half* trance there constantly appears to be a battle between her and this "control," which manifests itself through tilts or levitations of the table, and, by means of a code, gives directions as to the conduct of the séance and the degree of light to be allowed, against which Eusapia herself often protests vigorously. Thus 5 tilts of the table mean less light. Eusapia generally insists on the light remaining up, or if it has been diminished, on its being turned up again. The table, however, persists in its demand and Eusapia eventually gives way.

Now as to the phenomena themselves. They consisted in the first place of levitations of the table at which we sat, outside the curtain. As a rule the table began to rock in a manner explainable by the ordinary pressure of her hands. It then tilted in a manner not so explainable, that is, in a direction away from the medium while her hands were resting lightly on the top, and finally it would leave the ground entirely and rise to a height of one or two feet rapidly, remain there an appreciable time and then come down. Sometimes there would be slight contact with the hands on the top, but very frequently no apparent contact whatever, her

hands being held by us at a distance of a foot or two from the table, either in her lap or above the table. These levitations were among the most frequent phenomena and took place in the brightest light. No precautions that we took hindered them in the slightest. She had no hooks, and we could never discern the slightest movement of her knees or feet. We very often had our free hands on her knees, while her feet were controlled either by our feet or by one of us under the table, and were generally away from the table legs, a clear space being discernible between her and the table. Sometimes a partial levitation or tilt would last a very long time, half a minute or even a minute, during which the table remained at an angle. We would press it down and it would come up again as though suspended on elastics.

One of the most frequent phenomena was movements of the curtain behind her. For this she generally, though not always, demanded a reduction of the light, but it still remained sufficient to enable every movement of the medium to be clearly seen even from the further end of the table. She would generally hold out one of her hands towards the curtain, always held by or holding one of ours at a distance of about 8 or 12 inches from it, and the curtain would bulge out towards it. Sometimes the same effect would be produced if one of us held our own hands towards the curtain at her request. The bulge was a round one, as if the curtains were pushed out from behind. If we made a sudden grab at the bulge, no resistance was encountered. There was no attachment to her hand, as we constantly verified by passing our hands between her and the curtain. Nor would any attachment produce the same effect, as the curtain was so thin that the point of attachment of any string would at once have been seen. Besides these bulges in response to her or our gestures, there were spontaneous movements of the curtain, often very violent, and frequently the whole curtain would be flung out with so much force that the bottom of it came right over to the further end of the table. This occurred notwithstanding that Eusapia herself was perfectly visible and motionless, both hands held and separately visible upon the table, her feet away from the curtain in front of her under the table.

The next phenomenon was touches by some invisible object ;

that is, while the light was strong enough to see the face and hands of Eusapia, we were constantly touched on the arm, shoulder or head by something which we could not see. The next development was grasps *through the curtain* by hands. When I say hands, I mean palpable living hands with fingers and nails. They grasped us on the arm, shoulder, head and hands. This occurred at times when we were absolutely certain that Eusapia's own hands were separately held on the table in front of her.

The first occasion on which this occurred to me is among the phenomena most vivid in my memory. I had been sitting at the end of the table furthest from Eusapia. Mr. Carrington and Mr. Baggally had for some time been reporting that something from behind the curtain had been touching them through it. At last I told Eusapia that I wanted to experience this also. She asked me to stand at the side of the table and hold my hand against the curtain over her head. I held it $2\frac{1}{2}$ to 3 feet above her head. Immediately the tips of my fingers were struck several times; then my first finger was seized by a living hand, three fingers above and thumb beneath, and squeezed so that I felt the nails of the fingers in my flesh; and then the lower part of my hand was seized and pressed by what appeared to be the soft part of a hand. Eusapia's two hands were separately held by Messrs. Carrington and Baggally, one on the table and one on her knee. These grasps, if fraudulent, could only have been done by an accomplice behind the curtain. There was no accomplice behind the curtain.

The next development was that these hands became visible. They generally, though not always, appeared between the parting of the curtains over Eusapia's head. They were of different appearances, dead, paper white, and of a natural colour. I think only once was a hand both seen and felt at the same time, and that was when a hand came out from the side, not the middle of the curtain, seized Mr. Baggally and pulled him so hard as almost to upset him off his chair.

I have followed the general development of these hands through the course of the séances, but meanwhile other phenomena had been occurring. As a rule, after the movements of the curtain, the first manifestation took the form of violent noises inside the cabinet, as though the tea table were being

shaken. It was sometimes shaken so hard that the objects on it fell off. It then itself appeared over Eusapia's shoulder and landed on our table horizontally, that is, with its top resting on our table and its legs pointing into the cabinet. It would then, during the space of a minute appear to hang there, partly supported no doubt by Eusapia's arm or ours as we held her hand, and try to climb on our table, which it never, however, succeeded in doing, but eventually fell back.

This transportation of the table took place several times, till at length, to prevent its upsetting our arrangement of the objects on it, we took to tying it down, after which it was once or twice violently shaken, but did not otherwise molest us. After this, however, the objects which had been placed upon it were transported from within one by one. The flageolet tapped me on the head, the tambourine jumped on to my lap, the toy piano landed on the head of a friend of mine; the tea bell was rung and presently appeared, ringing, over Eusapia's head carried by a hand which attached it quickly to her hair, and just as I was putting up my free hand to detach it, reappeared, detached the bell itself, rang it again over Eusapia's head, and threw it on to the séance table. While this was occurring I was holding Eusapia's left hand close to my face, while Mr. Baggally held her right hand under the curtain on the opposite corner of the table, and the light was sufficient for the shorthand writer from his table, at a distance of about 8 or 9 feet from Eusapia, to see the hand which carried the bell.

One of the most interesting transportations of objects was that of a board on which we had put a large lump of wet clay in the hope of obtaining an impression of one of these hands. I was controlling to Eusapia's right, and Mr. Ryan, a friend of mine whom we had invited to the séance, to her left, and therefore opposite to me. Her right hand was under mine on my side of the table. Her left hand was on Mr. Ryan's on his side. Both were motionless and visible. Mr. Carrington was standing behind me. The clay had been placed on the tea table inside the curtain, directly behind Eusapia. At a certain moment Mr. Carrington saw it appear at the further side of the curtain, behind Mr. Ryan, and travel through the air on to Mr. Ryan's shoulder. I noticed it first

at that point. I saw it slide gently down his right arm, across Eusapia's hand which held his, cross the table towards me, and land on the top of my hand which held Eusapia's right.

Another class of phenomenon consisted of lights, which at one séance appeared twice over her head, once in her lap, and once at the side of the curtain furthest from her. They were of three kinds, a steady blue-green light, a yellow light, and a small sparkling light like the spark between the poles of a battery.

Besides the visible hands, which were clear and distinct, there were also more or less indescribable appearances of various kinds, in themselves of the most suspicious character; white things that looked like handfuls of tow; black things like small heads at the end of stalk-like bodies, which emerged from the middle or side of the curtain and extended themselves over our table; shadowy things like faces with large features, as though made of cobweb, that shot with extreme rapidity and silence from the side of the curtain.

There were also other phenomena, but the last which I shall touch on now were movements of objects outside the curtain at a distance from Eusapia of from one to three feet. I speak chiefly of a stool which was placed on the floor, about a yard from Eusapia. She held her hand towards it, held by one of us, and presently the stool moved towards her; she then made gestures of repulsion, and it moved away from her. The shorthand writer, who, during part of the time, was standing close to it, passed his hand round it several times to ascertain that it had no attachment, but it continued to move. There was a clear space between her and it. The light was sufficient for me to follow the movements of the stool while I was standing up at the end of the table furthest from Eusapia.

I am not attempting in this paper to do more than describe the kind of thing that took place. For the precautions that we took, for the searchings of the medium's person, for the control that existed at the time of the production of each phenomenon, and for a general discussion of the possibilities of deception (incidentally I may remark that two or three times we had opportunity in sufficient light to observe her substitution trick, unaccompanied, however, by any phenomena), or hallucination, I must refer you to our detailed report when it is published.

I am fully aware that for evidential purposes a statement of the kind I am now making is absolutely valueless, nor do I pretend that for all the phenomena I have described the conditions were of equal evidential value. I have, however, to report on the part of my two colleagues and myself our firm conviction that for some of the phenomena, including some of the more remarkable ones, we obtained evidence of unimpeachable validity. Further, that though a considerable portion of the manifestations, taken by themselves, must be regarded as non-evidential, we had no ground for believing in the fraudulent production of any one of them.

On the other hand, I wish it to be clearly understood that this expression of conviction is a purely personal one on the part of the actual investigating committee, and in no way represents the corporate view of the Council of this Society, which, by the way, has no corporate view on any subject whatever, and the majority of which has not yet even seen our report, which has not yet passed through the press.

I will, in conclusion, say one thing more. While I have convinced myself of the reality of these phenomena and of the existence of some force not yet generally recognised which is able to impress itself on matter, and to simulate or create the appearance of matter, I refrain for the present from speculating upon its nature. Yet it is just in this speculation that the whole interest of the subject lies. The force, if we are driven, as I am confident we are, to presuppose one other than mere conjuring, must either reside in the medium herself and be of the nature of an extension of human faculty beyond what is generally recognised; or must be a force having its origin in something apparently intelligent and external to her, operating either directly from itself, or indirectly through or in conjunction with some special attribute of her organism. The phenomena then,—in themselves preposterous, futile, and lacking in any quality of the smallest ethical, religious, or spiritual value,—are nevertheless symptomatic of something which, put at its lowest by choosing the first hypothesis, must, as it filters gradually into our common knowledge, most profoundly modify the whole of our philosophy of human faculty; but which, if that hypothesis is found insufficient, *may* ultimately be judged to require an interpreta-

tion involving not only that modification, but a still wider one, namely, our knowledge of the relations between mankind and an intelligent sphere external to it. Although one may approach the investigation of the phenomena themselves in a light, shall I say, even a flippant spirit,—(I sometimes think that in this way alone one can preserve one's mental balance in dealing with this kind of subject),—one must regard them as the playthings of the agency which they reveal, and the more perfect revelation of that agency, whatever it may be, through the study of them, is surely a task as worthy of the most earnest consideration as any problem with which modern science is concerned. If our report, by reason of its form and detail, is found to do something towards supplying a further evidential basis for, and therefore directing the attention of men of science in this country towards, the far more important and elaborate published investigations of many of our more eminent predecessors, and of inducing them to take a part in the research, I shall feel that it has amply served its purpose.

MR. W. W. BAGGALLY then spoke to the following effect: In forming an opinion on the phenomena that we witnessed in the presence of Eusapia Palladino, it was very important to bear in mind any normal methods by which she might have produced them. Thus, it might be supposed that she had freed one of her hands or feet by substitution or by the mere removal of it from the hand or foot of the controller, leaving him under the impression that he still felt it; or that she used her head or some other part of her body, or some mechanism concealed about her person, or that she had an accomplice. But all these methods would require darkness, whereas it was in light, more or less strong, that the majority of the phenomena took place. In many cases both hands of Eusapia were distinctly seen above or quietly resting on the séance table, or both her hands were clearly seen as they were held by the controllers, and at the same time her body was in view down to her feet.

I will now refer to one or two phenomena which took place under these conditions. At the termination of Séance VI., the light being good, the medium released both her hands from control and placed them on the table. They were perfectly visible to all of us. The curtain on her right, which was not in contact with any part of her body, made a slight

movement. Owing to the good light and to my position, I could see distinctly, at the same moment, her head, her two hands, her body down to her feet and the curtain, which was close to me, but not touching her. Very shortly afterwards, while I was still intently watching Eusapia, who did not move, the curtain bulged out as if pressed by a balloon from within the cabinet. The bulge was about a foot and a half from her head and on a level with it. She was examined shortly afterwards at this séance, and no mechanism was found concealed about her person. The force which produced the phenomena seemed capable both of attracting and of repelling matter. On one occasion, the little stool, which was placed at a distance of 3 feet from Eusapia, moved away from her when she made a motion of her hand as if pushing it, and came towards her when she moved her hand as if beckoning it. I was between her and the stool, controlling her foot. Her hand was in mine when she made the motions, and at a distance of several feet from the stool.

At the eleventh séance a hand squeezed my left hand several times and grasped my left arm. At the time not only could I see the medium's hands, but I was grasping them separately by her two thumbs with both my hands, and keeping them a good distance apart. Mr. Feilding then spontaneously said that he could see me doing this (which showed that I was not hallucinated). The control of Eusapia's foot was verified by me at the time, and she could not have raised it to the height of my hand and arm without detection.

I have no theory to advance as to the nature of the force that was manifested at these séances, but I witnessed enough phenomena under the strict conditions above described to convince me of the existence of some supernormal force which manifests itself in the presence of this medium, and is capable of moving matter at a limited distance from her body.

MR. DICKINSON'S "IS IMMORTALITY DESIRABLE?"

WE are requested by Messrs. J. M. Dent & Co. to mention that Mr. Dickinson's Ingersoll lecture with this title, a notice of which appeared in the *Journal* last month, is published in England by them, and appears in the April number of their "New Quarterly" Review (price 2s. 6d. net).

JOURNAL
OF THE
Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On THURSDAY, OCTOBER 28th, 1909, at 4 p.m.

WHEN A PAPER ON

"Some Classical Allusions in

Mrs. Piper's Trance"

BY

MR. J. G. PIDDINGTON

WILL BE READ BY

MISS VERRALL

N.B.—No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.

A REPLY TO PROFESSOR PIGOU'S CRITICISM
OF CROSS-CORRESPONDENCES.

BY SIR OLIVER LODGE.

AT the conclusion of the recently issued Part of the *Proceedings* (Part LVIII. Vol. XXIII., pp. 286-303) there is an interesting discussion by Professor Pigou of the legitimate deduction that can be made concerning the source of the cross-correspondences which have been so far reported.

He discusses the question with an open mind, and leaves it open at the end, but he is inclined to press for the probability that the whole thing originates in the subliminal activity of one or more of the automatists; and he adduces as the chief argument in favour of this view the fact that the automatic writings obtained by Mrs. Verrall, in response to an effort of Dr. Verrall to transmit the substance of a literary episode, exhibited very similar flaws and difficulties and bore a very close resemblance to the script obtained, also through Mrs. Verrall, in response to an ostensible attempt from a Myers control to construct and convey a characteristic literary allusion.

In fact, Professor Pigou claims that the "one-horse dawn" incident exhibits throughout all the signs of a typical case of complementary cross-correspondence, and runs in close analogy with the "Browning, Hope and Star" and the "Hail, immortal Rome" incidents.

With this statement I fully concur. I admit the close resemblance of this whole episode with those which are claimed as the work of a discarnate mind. But the argument which Professor Pigou bases upon this fact is that, just as the former script originated wholly in subliminal activities, so also the latter scripts must probably have originated so likewise. Here however I disagree, for I must deny the premise. The "one-horse dawn" script originated not at all in subliminal activities, but in the conscious plan and intention of Dr. Verrall.

Undoubtedly the agency of *transmission* was subliminal activity,—the transmission was quite beyond Dr. Verrall's conscious power,—but it was his intelligence and active mind which set the subliminal activities to work. It sat above

them and pulled the strings, or at any rate it initiated the enterprise.

Let this be applied to other complementary cross-correspondences, and the moral is obvious.

So far as the incident goes, it shows that subliminal activities do *not* originate things of this sort. They carry out an effective suggestion, externally initiated, just as the subliminal activities of Pierre Janet's or Charcot's patients carry out their physiological or pathological suggestions; but an intelligent mind is needed to start the whole business, and if it were not thus started, any result obtained would presumably be mere gibberish and would mean nothing to anybody.

The only reason why all that apparently meaningless stuff quoted on p. 301 of Professor Pigou's paper has any significance, is because Dr. Verrall tells us what his intention was; he says he endeavoured to transmit something about a one-horse dawn; and in the light of that information we perceive that the fragments fit in.

Similarly the posthumous Myers control claims that he was trying to transmit something about Browning, Hope and a Star, or about Rome and two persons, one of whom was *Primus inter pares*; and we perceive that in his case also the fragments fit in.

It is true that we may believe the one testimony and not the other, but my contention is that the similarity of the "one-horse dawn" incident to the "Abt Vogler" and the other incident is a help and not a hindrance to those who think they detect the initiating agency of the persisting intelligence of some specific individual.

In so far as the one case was certainly brought about by an incarnate intelligence, and in so far as any deduction by analogy can be drawn, it may be held to follow that the other cases were brought about by a discarnate intelligence; for by analogy both sets of messages were initiated by intelligences, acting of set purpose, conscious of what they wished, though constrained to achieve something like the desired result by unknown means through unconscious channels. And the one intelligence purported to be that of F. W. H. Myers, just as the other intelligence purported to be that of Dr. Verrall.

The 'set purpose' in the discarnate cases was indeed specially emphatic, since the round-about and allusive character of those scripts was not solely accidental or trivial or *faute de mieux*; it has the air of being part of a plan, for it is essential to a real effective cross-correspondence that the fragments separately shall be unintelligible, each to its respective medium, in order that the operation of ordinary living telepathy may be excluded.

A CASE OF HALLUCINATION.

BY J. G. PIDDINGTON.

I LEARNT from Dr. M. that a patient of his, whom I will call Mrs. R., had had a curious psychical experience. The account which he gave me was briefly as follows:

Mrs. R., who had given birth to a son over two years previously, was expecting her second confinement in the beginning of June. On April 12th, 190—,¹ she gave birth to a seven months' child. During the labour, which lasted rather over four hours, she saw almost continuously the figure of her father, who had been dead twelve months, standing by her. During her first confinement she had seen a blue-grey bird perched on the picture-rail, and had thought that the doctors attending her—Dr. M. and Dr. C.—were trying, or at any rate wishing, to crush the life out of it.

Dr. M. obtained Mrs. R.'s permission for me to call upon her, which I did on May 7th, 190—, and I wrote the present account on the following day. My interview with Mrs. R. lasted sixty-five minutes, and she impressed me as being an exceptionally clear-headed and scrupulous witness. The record of the interview which follows does not profess to reproduce Mrs. R.'s statements *verbatim*, except where words are enclosed in inverted commas. Mrs. R., though choosing her words carefully, spoke with too great fluency to allow of my taking down her *ipsissima verba*. I regret that I could not do so, for she described her experiences with a nicety and discrimination of phrase to which my record does faint justice. My record has, however, been revised by Mrs. R. and her husband, and may accordingly be considered to be accurate so far as it goes.

¹The precise date is given in Mr. Piddington's original account, which is in our possession.—EDITOR.

RECORD OF INTERVIEW.

MRS. R. At 9.20, on the morning of April 12th, 190—, I was seated on a sofa by the window in the drawing-room writing out on a slate the *menu* for dinner, when “my father walked into the room.”

J. G. P. Did you see him walk in?

MRS. R. No; I was just going to explain. I say “walked in,” but I didn’t actually see him do so. After the experience was over—it lasted some hours—I asked myself, “How did I know my father came in?” “Did I see his legs move?” And I also asked myself why did I say to Dr. M. (whom I saw about 2.45 p.m. that afternoon) that my father “walked in.” The answer I gave myself was this: “His appearance had to my brain all the ordinary concomitants of the physical life.” I can’t, then, say how he came in; and I can’t say how he was dressed. I don’t know whether I saw his arms and legs. I saw his face very clearly, especially his eyes, which were always very striking.

J. G. P. Did you notice any colour?

MRS. R. It appeared to me as a form seen at dusk. The eyes and brow appeared as they would in broad daylight.

J. G. P. Did they stand out from the rest of the features?

MRS. R. No; I can’t describe exactly. Let me try and explain. After you’ve gone I shouldn’t be able to say what coloured suit you had on. It would be just the same with any visitor. I realised only after this experience that I’m not much in the habit of noticing what kind of clothes people wear, especially when their conversation is absorbing or interesting me.

The child was born about 1.45 p.m., and lived a few hours.

J. G. P. When had you expected the birth?

MRS. R. About seven weeks later. I had no idea that the pains I was suffering when the figure first appeared were the beginning of labour. I stayed in the drawing-room from 9.20 till 12.30, and all the time my father was in the room, within two feet, or less, of me. I was lying on the sofa, and my father was standing close beside me and looking down at me. I was looking into his eyes, and he into mine

Yet there was no sense of physical fatigue, such as there would have been if two ordinary people had been staring at each other for three hours.

J. G. P. While you were looking at your father were you aware of pain?

MRS. R. Yes. When the vision began I was thinking about cookery, and not about my father at all. The pain I thought was colic or cramp. I had no idea it was labour.

J. G. P. Do you think that the vision of your father had the effect of deadening the pain at all?

MRS. R. That, of course, is a very difficult thing to say. The pains due to the muscular contractions were probably not diminished. When these pains came on "I probably shut my eyes and my inner vision too," and did not see my father. But during the interludes I think I was conscious only of my father's presence, and did not feel as much pain as otherwise I should have done. I can, of course, only judge by comparison with the pain I suffered during my first labour; and that may be misleading as a standard of comparison, because, as is often the case in a first labour, it was greatly protracted and very severe.

J. G. P. Did you speak to your father?

MRS. R. During my first confinement my favourite aunt, who had been dead about seven years, came into the room, and I clearly remember beseeching her repeatedly to take me with her. When this happened I had been inhaling a mixture of chloroform, ether, and alcohol.

J. G. P. Had you seen the figure of your aunt before you began to inhale?

MRS. R. I don't remember for certain whether I saw my aunt before or after I began inhaling.¹ When I *first* saw my father

¹ Mrs. R. wrote on May 11, 190—, as follows: "I only saw the figure of my aunt during the last twenty hours or so of labour. But the figure of the blue-grey bird appeared nearly forty-two hours before the birth, and remained for about five or six hours on the picture-rail. I spoke to it very often, I am told, and especially spoke to 'others' who appeared to be attempting to catch or crush or injure it. The bird was very much in my thoughts, very real and very dear to me, and its safety was the one thing I thought of at the time, and during all the time I was aware of it. But I had very little recollection of its having appeared for some days afterwards."

I had *not* inhaled any of the mixture. My aunt looked "angelic;" there was, as it were, "a brightness about her." My father looked like an ordinary human being seen in the dusk; or rather, I should say, "seen at the last point of daylight at which one can see a figure." When I left the drawing-room and went to my bedroom I didn't see the figure of my father. I can't say the figure disappeared. I just forgot to think about it. After lying on my bed face-downwards to get relief from pain, and perhaps after two, three, or five minutes, I turned over on my back—that particular pain having passed—and I saw my father standing close by my bedside just the same as in the drawing-room, except that the light in the drawing-room fell on his face, whereas in the bedroom "I was distinctly conscious of a figure between me and the light." I was also conscious of there being "a countenance on the top of the figure," but I did not notice other details.

J. G. P. Did you speak to the figure in the bedroom?

MRS. R. In the drawing-room my father was just like an ordinary human being, and I was not aware that he was dead. In the bedroom there was a new phase. I thought I was a young girl of sixteen; and I seemed to resume the ordinary tenour of my life at that age. I thought I was living at home as I was at the age of sixteen. I thought I was out riding with my father. Something went wrong with a stirrup, and the groom——

J. G. P. Did you see the groom?

MRS. R. No; I didn't see him. "I sensed he was there." The groom couldn't get the stirrup right. This part of my experience was rather like a mild nightmare. My husband, who was in the bedroom with me for a short time, says that I was talking a great deal with my father, and that I asked him (my father) to come, and said I wanted him. He also heard me talking about the stirrup a great deal. I was then inhaling at intervals. I can't remember seeing my father after I was told the child was born. It was only during the last quarter of an hour that I realised that the pains I was suffering were those of child-birth.

J. G. P. How was it, if you were not expecting labour to come on, that you had the chloroform, ether and alcohol mixture by you?

MRS. R. I had been having cramps for months back, and had been inhaling the mixture, a very mild anaesthetic, now and again to relieve them a little.

After the child was born I lay and wondered if my father would come again; but he didn't.

J. G. P. Were you at all frightened by your experience?

MRS. R. (laughing) No; not in the least. I delighted in his presence of which I had been deprived for a year.

J. G. P. Besides these two visions—one of your father and one of your aunt—have you had any others?

MRS. R. Yes. I first saw a figure when I was thirteen years old. At that age I was very much afraid of the dark; but, as you will see, this vision cured me of my dread. I was in bed, unable to sleep. I heard a knock at the door, and felt very nervous. I waited, but nothing happened. I then put the bedclothes over my head and tried to go to sleep. Then came three knocks at the door. I called out "Come in;" but no one came in. I was in awful terror, and was trembling in agony. For a time nothing further happened. After what seemed like an hour, and as I was settling down to sleep, I said a prayer for protection for the whole house. I began to think over what had happened, and I said to myself "I am a coward;" and I determined to overcome my cowardice. So I went to the door and opened it. Before me stood a tall figure, taller than the architrave of the door by which it stood. (It was standing by a door opposite mine.) It was about 7 to 8 feet high. It was dressed in a grey cloak. Where the face should have been was darker than the rest of the figure, and the cavity of the eyes was darker. I could not exactly distinguish the eyes, only the cavity where they should have been. I saw no limbs. I was in perfectly good health at the time. I banged the door shut and fled back in to bed. I was dreadfully afraid; but I said to myself I must see it again; and I was conscious that I was deliberately exerting my will to conquer my fear.

I went to the door and opened it. I saw the figure again across the passage just the same as before. For the first time my fear began to disappear. The figure seemed to move like spray seen in sunshine. I mean it seemed to move within itself, without however moving forwards. Then the figure grew smaller, turned and moved—progressed without limbs (it had no legs)—glided round a corner. I then got a shock, for I saw a basket containing linen at a spot on the passage floor, where it was not the custom to place such things. I followed the figure down the passage as far as the door of my brother's room, who was lying ill with ear-ache. He died five days later. (No—I'm not sure if my brother was in that room on that night; but he certainly was the next day.) The figure then disappeared in the doorway of my brother's own room, which was next to the room in which he died five or six days later. I then went back to bed and was in a sort of dazed state for some time. It was February. The clock struck four, and as I listened to it I began to be nervous again, so I made myself get up and go out into the corridors. I gently opened every door on the first floor and ground floor and looked in (merely to overcome the nervousness), and then went out of the garden door and all about the garden; and it was when I was out of doors that all fear passed, and I came in again feeling unusually elated. And never again during my childhood did I have the least fear of the dark, not even to swim in a lake or tarn at midnight. And this liberation from the awful slavery of fear I owe entirely to this apparition.

Some nights afterwards, when my brother's body had been laid out, the linen was placed in a basket at the spot in the passage where I had seen the basket of linen when following the figure.

When I sent Mrs. R. my record of our interview, I put her several questions, which she answered in a letter dated May 11, 190—. From this letter I append some extracts.

“... My senses were so dulled by the pain, and my memory by the weakness and prostration, which followed [the first confinement], that accurate details elude me now, especially as to what I did or said at the time.

The only things which have all along remained vividly clear are: the blue-grey bird and my anxiety to protect it. Then the beautiful vision of my aunt, and my intense longing to go to her. Both these (the bird and the angelic vision) came at intervals during the Wednesday night, *i.e.* after 11.30 p.m. The labour began about 11 p.m. on Wednesday night, and lasted through Thursday, Thursday night, and Friday. Chloroform was administered about 6.15 p.m. on Friday, and the child born at 7.30 p.m.

The visions were recurrent, especially the bird. Whenever I turned to that side of the room I saw the bird on the picture rail facing the window. I saw the visions both before and after inhaling the A.E.C. mixture. I clearly remember that of my aunt recurring three times; twice during the Wednesday night, remaining for long spaces of time; and again on Friday afternoon.

Another thing which I remember with terrible clearness, is the utter blank despairing disappointment when I awoke after the child was born, and realised that I had to remain on earth, and had not been allowed to go to my aunt. A sort of frenzy of longing seized me to gather up my husband and child, and fly to her. For the vision so penetrated me with a wonderful sense of exquisite and calm joy and heavenly *satisfiedness* (if one can use the word), that to come back to an earthly bedroom was really an agony. It was a harsh and jarring sense of forlornness and misery which I shall never forget as long as I live.

. . . I never *saw* the bird *moving* to different places, though it *was* in different parts of the picture rail. . . . But I often saw the bird tremble in its feathers, and its head moved. It had dark china-blue wings, and a light grey-blue breast. In shape it was like a bullfinch, but considerably larger, and [it had] a longer tail. It remained for long spaces together on the rail, and I never saw it in the act of going away, although sometimes it did not appear to be there. (You will remember that we are speaking of a period of more than 40 hours' duration.)

I did not touch the figure of my father, nor that of my aunt. I spoke often to both of them, but they did not answer. And yet my father's changing expressions of face did serve as conversation without any actual words. I thought he spoke several times to the groom whom I could not see, for he was between the two horses. I saw the horses quite distinctly, but only for a short time—in my bedroom, not downstairs.

With my aunt it was quite different. It was not like friendly

human intercourse. Her atmosphere, her aura, penetrated me. She seemed to fill me with rays of her own effulgence, which gave me indescribable joy. But when the vision faded, and before it re-appeared again, I felt like an outcast, and trembled lest I should really be left behind. I can distinctly remember kneeling before her when she re-appeared, and beseeching her to take me; though I cannot say whether I kneeled *physically* and *spoke the words physically*. But I think I did.

My aunt had arms, I know, because she held them out to me; the rest of her body was like shining draperies, and they shone on the floor."

CASE.

L. 1177. Veridical Auditory Hallucination.

THE following account of a telepathic auditory hallucination was sent to us by Mr. Severin Lauritzen, an Associate of the Society.

Mr. Lauritzen, who, it will be observed, recorded the case a few minutes after its occurrence, writes:

HOLTE, DENMARK, *May 5th*, 1909.

I live in a villa in the country, and in a neighbouring villa lives my married daughter, who is named Evelyn. There is only a distance of 33 steps, or say some 22 yards, in a straight line, between the houses. I have a telephone from a central station in my house, and also a short private telephone that connects the two houses. I commence writing this 1.20 p.m., May 5th. The same day about 1 o'clock my son-in-law, K., telephoned from his place of business in the town to my house to say that he wanted to speak with Evelyn. It was my wife who answered the telephone when K. called, and when she heard what he wanted she immediately pressed the button of the private telephone to summon E. Just before this moment E. heard her mother's very clear and distinct voice call "Evelyn, Evelyn." She arose from her writing-desk where she sat absorbed in household accounts, opened the door to the hall in her house, and asked Miss N., who was working there: "Did mother call?" "No," said Miss N., "nobody called." E. said: "Yes, she did call." Then she turned to go back to an open window in the room where she had been writing, to see if her mother was outside there; but she did not reach the window before she heard the private telephone bell sounding, so she turned again and went straight to my house without answering the call per telephone. Passing the telephone

and Miss N., she said, "There, you see, mother called." Arrived at my house, she found that her husband wanted to speak with her. Just as she had finished her conversation with her husband, I came out from an adjacent room to speak with her, but she interrupted me and said, "Now we have a clear case of telepathy!"

When E. walks in her garden she can sometimes, with a favourable wind (west), and when certain doors and windows in my house are open, hear my public telephone bell sounding, and she expected her husband to call her per telephone in the course of the day. But to hear my public telephone in this case, the sound would have to pass to her from the hall in my house *either* through my kitchen (door from hall to kitchen was open), then through a closed door to a pantry, through the pantry and an open window there facing east, further across the gardens and round a corner of her house, through an open window there and into her room, *or* from my hall upstairs through a closed door and a bedroom, and then through an open window there facing east, then down and across the gardens, etc.—all with an easterly wind, the most unfavourable. At two o'clock the same day, I tried whether my public telephone could be normally heard where E. had been sitting. I had even opened the above-named pantry door, but not one of three persons [who tried] could hear the telephone bell. Nobody was in the gardens when E. K. heard her name. In fact, nobody calling her by her Christian name could be there.

This, it seems to me, is a case of subliminal perception and *translation* either of a telepathic impulse or at least of a subliminally caught, extremely weak, sound. There is at least the interesting translation (so often met with in telepathic and other cases), because *there was no one actually calling "Evelyn, Evelyn."* My wife corroborates this; I myself heard from my room all the proceedings in my hall, and we never call out in such cases; it would be absurd not to take the private telephone instead.

I have much reason to believe that neither my wife nor my daughter is in any way "sensitive" or "mediumistic."

S. LAURITZEN.

This account is corroborated as follows:

The facts were as given above.

(Miss) CECILIE NIELSEN.

(Mrs.) EVA KEMP.

(Mrs.) DOROTHEA LAURITZEN.

Later, Mr. Lauritzen adds:

June 29th, 1909.

Mrs. L. was in a room upstairs with an open window eastward. When she heard the telephone call she just looked out of the window to see whether Mrs. Kemp was accidentally in the garden outside, because she thought it might be Mr. Kemp who called, and she would then have informed her that the telephone called. Not seeing Mrs. Kemp there, she at once turned round, went eight steps down the stairs, and took the telephone, heard Mr. Kemp say, "I want to speak with Eva," or some such short remark, said "Yes," turned round, and pressed the private telephone button to summon Mrs. Kemp. Now, you remember that Mrs. K. heard her mother call her, went to her hall, said, "Did mother call?" returned to her room just beside the hall, and turned again when hearing her private telephone, or she heard it in passing it. You will see how unlikely it is that she should hear her mother's call immediately *after* our public telephone had sounded, or as a consequence of its having sounded. No, the time between Mrs. L. looking out of her window and her pressing the private telephone button (the telephones are placed one yard apart), and the time between Mrs. Kemp's leaving her writing-desk and her hearing the private bell, must have been almost exactly the same; so I am quite convinced that the moment Mrs. L. looked out of her window to call Mrs. K. (but she did *not* call out), was the moment of the telepathic impact. The ladies are lively and intelligent, and fully aware of the importance of being accurate in such matters.

S. LAURITZEN.

NOTES ON CURRENT PERIODICALS.

IN the *Archives de Psychologie* for April, 1909, M. Emile Yung has an article on "Suggestibility in the Waking State." His duty is to instruct the first year students at the University of Geneva in microscopy. Before the pupils are allowed to examine an object through the microscope, he gives them a short verbal description of what they are to see. Some years since one of the pupils brought him a drawing of a diatom which was so unlike the original that he sent him back to the microscope. The second attempt was as remote from nature as the first, and M. Yung, looking hurriedly through the microscope, found that the object-slide was empty!

Acting on the hint he took occasion, in the course of fifteen years, to place empty slides before 80 pupils. Of these 63 reported that the slides were empty, 6 saw images too vague to draw, or possibly figures explicable by "mouches volantes." But 11 produced finished

designs, obviously inspired by the verbal description given in the lecture. All these students were between eighteen and twenty years. Similar experiments succeeded in a higher proportion amongst younger students. But M. Yung in no case succeeded in making a second or third year student, who had previous experience in microscopic work, see figures on an empty slide.

A further series of experiments in suggestion showing effects from a "magnetised" card proved even more successful. Of 420 persons 83·8 per cent. proved suggestible, the proportion being higher amongst women than amongst men, and amongst those under twenty than amongst those above that age. Indeed, all the forty-four students under twenty proved in some manner suggestible. The hallucinations were (1) muscular, a thrill or a shock; (2) tactile, including a feeling of warmth; (3) olfactory; (4) visual, the movement of the card; (5) auditory. The last two were rarely successful.

The results are very similar to those described by Braid fifty years ago.

The Psychological Review, July, 1909, contains a long article by Professor June Downey on *Muscle Reading* (with contact), which, however, has no direct reference to telepathy: and there is, perhaps, from the standpoint of Psychical Research, nothing strikingly new in the results obtained. But a careful exploration of the field of muscle reading serves to illustrate once more the extreme difficulty of excluding all possible sensory indications in telepathic experimenting at close quarters. For "it is difficult to comprehend without first-hand experience the wonderful accuracy of the operator's [percipient's] response to the slightest variation in the guide's [agent's] muscular tension. H., for instance has, as guide, placed a clock on a ledge above a long table which is three and a half feet wide and flat against the wall. On Dy's arrival at the table, H. begins to chuckle, mentally thinking 'she can never reach it.' Dy raises herself on tip-toe and leans over the table exclaiming, 'I can never reach it.' H. sees in a visual flash Dy climbing the table and Dy actually pulls herself over the table and gets the clock." Unfortunately, however, in this case we are not told whether the clock was going.

Miss Downey found that between 70 and 80 per cent. of the persons tested by her proved fairly good subjects for simple muscle reading experiments, such as finding hidden objects. She lays stress upon the extraordinary difficulty which most persons experience in realising their own unconscious muscular movements. Very few could succeed in observing them: many refused to accept the explanation.

Four cases of pronounced verbal automatism,—whispering, or moving the lips,—were observed: when it was recorded, it was found that the agents were completely unconscious of their actions. F. P.

In the *Revue de l'Hypnotisme*, May, 1909, Dr. Bérillon suggests that the phenomena associated with the production and cessation of sleep tend to demonstrate the existence of a cerebral "centre of awakening," a motor centre presiding over a group of motor activities on which awakening and the maintenance of the waking state depend. Hypnosis is due to inhibition of this centre, and the termination of hypnosis comes with the removal of the inhibition. The evidence put forward by Bérillon in support of his contention seems inconclusive.

In the *Revue de l'Hypnotisme*, June, 1909, there is an interesting paper by Dr. Georges d'Hôtel on the importance of dilatation of the pupil as a sign of suggestibility in the waking state. The first observations recorded were made in the course of a political campaign. Dr. d'Hôtel found that the people most easily won over to his views were those whose pupils dilated when he was addressing them. When persuasion was more difficult, he observed alternate dilatation and contraction of the pupils according as his efforts were effective or not. Later observations on the pupils of many persons under a variety of suggestive or persuasive influences confirmed Dr. d'Hôtel in his opinion as to the close relation existing between this pupillary sign and mental receptivity.

At the present time there is perhaps no matter connected with the psychology of suggestion on which it is more important to have new observations and experiments than in regard to the conditions which hinder or favour the action of suggestion in what are apparently waking states. It is mainly in relation to psycho-therapeutics that the question has arisen, but a clear understanding of the conditions which accompany or lead to suggestibility in ordinary life is of great importance in connection with many of the problems of psychical research. Dr. d'Hôtel's paper is a welcome contribution to a subject on which hitherto little of value has been published.

A good instance of recovery of a lost memory by means of suggestion during hypnosis is recorded by Dr. Paul Joire in the *Revue de l'Hypnotisme*, July, 1909. M. F., an electrical engineer, had invented an arc lamp free from certain defects which are common to all existing arc lamps. The problem presented was difficult, and the solution was arrived at only after much thought. Having made

the necessary notes and drawings of his invention, M. F. laid them aside for a time, being absorbed in other more urgent occupations. Soon afterwards, his health broke down, and he was treated for neurasthenia by Dr. Joire. On his recovery, desiring to continue his work on the arc lamp, he searched for the papers which he had put away six months previously. He could not find them, and when he tried to work out the problem anew, he was unable to solve it. He worked at it for five months without success, and finally asked Dr. Joire to try to recover the lost memory during hypnosis. A graphic account is given by Dr. Joire of how M. F. in the hypnotic state was made to retrace the events of his life back to the occasion on which he had solved the problem, and of how the solution was again found and the original drawing reproduced.

T. W. M.

MR. PODMORE'S "MESMERISM AND CHRISTIAN SCIENCE."

MR. PODMORE'S new book, *Mesmerism and Christian Science: a Short History of Mental Healing*, has just been issued by Messrs. Methuen & Co., 36 Essex Street, London, W.C. (Demy 8vo. Price 10s. 6d. net.) The whole history and development of the subject is here dealt with in a learned and exhaustive manner, combined with much charm of style. The contents include: Healing by Fluid; The Magnetic System; The First French Commission; The Discovery of Somnambulism; Healing by Suggestion; Later French Commissions; Mesmerism in England; The Fluidic Theory; Clairvoyance; Spiritualism in France; Spiritualism in Germany; The Coming of the Prophets; Thomas Lake Harris; The Rise of Mental Healing; Mary Baker Eddy; Christian Science.

A full review of the book will, it is hoped, appear in the next Part of *Proceedings*.

NOTICE.

IN consequence of statements that have lately appeared in several newspapers about a club to be called the International Club for Psychical Research, a number of enquiries have reached us. We therefore desire to make it clear that—contrary to the suggestion conveyed by some of the newspaper paragraphs—the proposed Club has no connection of any kind with our Society. It has also been stated that Professor Barrett will be the first President of the Club, but Professor Barrett informs us that this statement is entirely groundless.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On MONDAY, DECEMBER 13th, 1909, at 4 p.m.

WHEN PAPERS WILL BE READ ON

“The Detection of Hidden Objects
by Dowzers”

BY

PROFESSOR W. F. BARRETT, F.R.S.

AND

“Some Sitzings with Carancini”

BY

MR. W. W. BAGGALLY

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

- Carter, Mrs.**, c/o Messrs. H. S. King & Co., 9 Pall Mall, London, S.W.
Edge, Selwyn Francis, 14 New Burlington Street, London, W.
Klinckowstroem, Count Carl, 40 Elisabethstrasse, Munich, Bavaria.
 ALLEN, PROFESSOR H. J., The Presidency College, Madras.
 ASKEW, CLAUDE, 2h Portman Mansions, Gloucester Place, London, W.
 ASKEW, MRS. CLAUDE, " " "
 BARNES, THE REV. WALTER W., 92 Warwick Gardens, Kensington,
 London, W.
 BOWLEY, MISS S. M., 29 Croftdown Road, Highgate Road, London, N.W.
 CHILDERS, MISS S. R., 14 Embankment Gardens, Chelsea, London, S.W.
 GRAHAM, MRS. PERCEVAL GORE, Ghezireh, Cairo, Egypt.
 GREENE, MRS. BERTRAM, 2 Louisburg Square, Boston, Mass., U.S.A.
 GREEN-THOMPSON, MRS., Bridekirk, Cockermouth.
 HAMMOND, MISS WINIFRED B., 386 Catlin Avenue, Portland, Oregon,
 U.S.A.
 HANDCOCK, DR. CHARLES L., J.P., Ashburton, New Zealand.
 HAWARDEN, THE VISCOUNTESS, 18 Chelsea Court, London, S.W.
 HEATH, GEORGE H., 277 Brockley Road, London, S.E.
 HINTON, MRS. HOWARD, Tyson Villa, Tyson Road, Forest Hill,
 London, S.E.
 HUMPHREY, MISS OLA, 4c Oxford and Cambridge Mansions, Hyde
 Park, London, W.
 KIRKE, P. ST. G., M.A., 4 Trafalgar Square, London, W.C.
 LIVINGSTONE, THE REV. WILLIAM O., Waverly, Ill., U.S.A.
 M'ALPINE, MRS., Balclutha, Greenock, N.B.
 MARKS, MRS. CLAUDE, 7 Sloane Street, London, S.W.
 O'LEARY, MISS KATHERINE W., 44 Campden Hill Square, London, W.
 PATERSON, MISS MARY N., 3 Devonshire Terrace, Ventnor, I.W.
 PECKHAM, MISS ELLA, 246 Gano Street, Providence, R.I., U.S.A.
 PRICE, MISS ELIZABETH, 28 Nutford Place, Marble Arch, London, W.
 ROSE, MRS. GUY, Giverny par Vernon, Eure, France.
 SÉNĀTHI RĀJĀ, E. S. W., The Grange, Trevandrum, South India.

THORBURN, THE REV. T. J., B.D., LL.D., The Bungalow, St. Helen's Down, Hastings.

TOWNSEND, MRS., Trevine, Boley Hill, Rochester, Kent.

WATERLOW, SYDNEY, M.A., Hillyfields, Rye, Sussex.

MEETING OF THE COUNCIL.

THE 99th Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, October 28th, 1909, at 5.45 p.m., the President, Mrs. Henry Sidgwick, in the chair. The following Members of Council were present: Mr. W. W. Baggally, Professor W. F. Barrett, the Rev. A. T. Fryer, Sir Oliver Lodge, Mr. Sydney C. Scott, Mr. A. F. Shand, Mr. H. Arthur Smith, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Three new Members and twenty-eight new Associates were elected. Their names and addresses are given above.

The monthly accounts for June, and July, August and September, 1909, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 29th Private Meeting of the Society for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Thursday, October 28th, 1909, at 4 p.m.; the PRESIDENT, MRS. HENRY SIDGWICK, in the chair.

A paper by MR. J. G. PIDDINGTON on "Some Classical Allusions in Mrs. Piper's Trance" was read by MISS VERRALL. This paper will, it is hoped, appear later in the *Proceedings*.

REMINISCENT CRYSTAL VISIONS.

THE following accounts by the Rev. H. E., received by us through Mr. F. C. Constable, relate to experiments similar to the three recorded in the *Journal* for November, 1908, but carried out with other hypnotic subjects. The first account was received by Mr. Constable on January 5th, 1908:

No. 4.

May 22, 1904. F. B. entranced and told to multiply 5789 by 3 at a signal, after being awaked.

On waking and seeing me look at my watch, F. B. took up a pencil and wrote automatically:

$$\begin{array}{r} 5789 \\ 3 \\ \hline 17367 \end{array} \quad (A)$$

F. B. always goes on doing (when possible) the suggested act, unless told he is only to do it once. As I forgot to mention this to him, he started the sum a second time, thus:

$$\begin{array}{r} 3589 \\ 3 \\ \hline 10767 \end{array} \quad (B)$$

As soon as I saw him start (A) I said: "Now begin counting backwards from 100." This he did. When he came to 56 he jumped to 45, and then began to laugh and talk about the mistake he had made. F. B. then went back to 55 and continued the counting. It was at 56 that he began the second sum (B) with other figures than those I gave him. In spite, however, of this change, the (B) sum is worked correctly, proving, it seems to me, that the reasoning is done with the waking mind, or else that the mind in hypnosis is still capable of reasoning.

The writing was done without planchette, the pencil being simply held in the hand. The patient was quite unconscious, both of the order and of the fact that he was writing at all. F. B. was thoroughly occupied with the counting backwards, and with laughing at his mistakes. He writes without taking his pencil off the paper. When the pencil is taken off, one figure is put on top of another. He does the same with words. He cannot "space," as several others can.

H. E.

Mr. F. C. Constable comments on this case as follows:

F. B. on counting backwards from 100 made a mistake at 56—he jumped to 45, "and then began to laugh and talk about the mistake he had made." He was evidently counting with *normal* consciousness. And at the same time that he made the above error he also made an error in writing down 3589 instead of 5789.

I hold the coincidence in time of these two errors is of great importance: I deny chance coincidence. There was operation of

F. B.'s understanding both in counting and in writing: the one error is related to the other . . . and both imported a form of conscious operation of the understanding. . . .

It appears to me that the abnormality of the case lies only in this: that one and the same understanding was carrying on at the same time a double operation (that of counting and writing), whereas normally the understanding can carry on but one operation. Through the influence of hypnotism, the understanding of F. B. was doing more than it normally could do.

If this be so, we must refer the double operation of counting and multiplying . . . not to two distinct forms (supraliminal and subliminal) of consciousness, but to one form: he was consciously carrying on two operations of his understanding—just as Julius Caesar is said to have been able to read one subject and dictate another, or Lord Brougham to listen to a legal argument and write a treatise on mathematics at the same time.

Herein we find, as with H. E.'s previous experiments, evidence that hypnotism affected F. B.'s understanding in no way directly: it only so affected the environments of his understanding that he could do what ordinarily he could not do. There was already latent power in F. B. to count by words and multiply by his hand: hypnotism rendered this latent power potent in action by freeing his understanding from those environments which normally prevented his carrying on the double operation.

January 25th, 1909.

No. 5.

J. M., aged 21, carpenter, of good average ability. Good hypnotic subject, and good at crystal vision.

Jan. 22, 1909, 11 o'clock a.m. Sees in crystal a man in white apron kicking a boy. Thinks boy is a grocer's assistant. Can't see faces plainly. Man takes boy by the arm and kicks him again. Says he does not know either boy or man. Thinks it is inside a shop, but is not sure. Vision fades.

On questioning J. M. he cannot remember ever having seen this. I should state that I consider he has a bad *ordinary* memory, and a fairly bad memory when in the hypnotic trance, *i.e.* bad compared with the ordinary run of subjects in this state. On being hypnotised and asked where the scene took place, he replies at once that it was five years ago when he was working with another boy—W. Q., under a carpenter named E. C. The boy and he had each made a

wheelbarrow. The carpenter, E. C., found fault with W. Q., "and he gave him cheek, so he put his boot into him, and kicked him over the barrow." Asked what made him see this picture, he answered: "I was pushing a barrow this morning."

Further asked 'what this had to do with it,' he replied: "I thought of the new one I was making, as I was pushing the barrow."

Awake. J. M. says he remembers clearly thinking of the new barrow he is making, and noticing the way the one was made that he was pushing, but feels sure he never thought of W. Q. or of the kicking affair.

It seems to me fairly obvious that the barrow J. M. was pushing suggested the barrow he is making. His mind was idle probably, as he was going along the road, and the incident about W. Q. rose at least as far as his sub-conscious memory, being suggested by barrow-making.

No. 6.

J. M., date, time, etc., as above.

Sees in crystal a man hanging from a beam in a room, by his neck—small table upset on floor below him. Man about 70 years of age. Light tweed coat, dark trousers. Rope fastened to hook in old-fashioned whitewashed beam. Rope double. Face is to right. Vision fades.

J. M. remembers this incident thoroughly. It happened at S. in the Midlands, on Easter Monday 1907. He was called into the house, together with the man with whom he was lodging, to cut the man down. The house was opposite the one in which he lodged, where this took place.

The question now was,—what made him see this very unpleasant vision? There was no need to find out further details as to what the vision was, as he could naturally describe such an affair thoroughly.

On being hypnotised, and the question being asked, he replied: "I saw them hanging up a pig [on Jan. 18th] that was just killed, a day or two ago." "Did you think of this man when you saw that?" "No, not that I know of." "If you saw that, a day or two ago, why do you see it *to-day* in the crystal?" "I saw a postcard to-day with a pig on it."

After waking, J. M. told me that while driving a cart with a horse that went very slowly through the village of O. on Monday last, he saw a newly killed pig hung up to the roof of a shed that

opened on to the road. He merely looked at it as the horse went slowly by. As far as he knows, he never thought of the suicide at all.

This morning—*i.e.* Jan. 22, about half an hour before these experiments—he called at B.'s house, and was shown a postcard, sent for a joke, showing a pig without its head. Is quite sure he did not think of the pig he saw hung up at O.

The chain of memory is again obvious. The postcard pig suggests the dead pig at O, and this in turn suggests the suicide at S.

But these two cases seem to have a further interest. After J. M. had seen Vision 5, I took the crystal away and wrote the notes of the experiment. This took rather less than 10 minutes. I then handed J. M. the crystal again. He immediately saw the No. 6 vision. Why does this one follow the other? The wheelbarrow in No. 6 that he was pushing he stopped outside B.'s house and went in. Here he took the postcard into his hands and examined it. After staying there a little while, he went back to the barrow and took it to its destination, and then came on to me for experiments. Again the chain is fairly obvious.

H. E.

CASE.

L. 1178. Dream.

THE following case was sent to Mrs. Sidgwick by a correspondent, Mrs. Arnold Shaw, who is acquainted with all the persons concerned. We are requested to print their initials only, but the full names and addresses have been given to us.

The percipient, Miss G. writes:

December 19th, 1908.

I dreamt my married friend Mrs. L. came with her sister to me in my room, in motor costume, in great distress. The scene seemed to change to her morning room, and she and her sister were in a very distressed state of mind, because her husband and a friend had left her, or gone away—that part was very vague—but she was so upset, and it impressed me so much, and it was all so vivid. I telephoned first thing in the morning to see if anything was wrong, but did not hear anything, as she was not then up; in the afternoon I heard that her husband and a friend had gone out for an hour's run on the motor. It had broken down, and they had not returned till 2 a.m. in the morning, and could get to nowhere to communicate with the wife. She meanwhile was

in an awful state of mind, and she has told me since that she thought several times of telephoning to me, only the lateness of the hour prevented her; and she longed for me to be there.

G. G.

The following are questions asked by Mrs. Sidgwick, to which Miss G.'s answers are appended:

1. What was the date of the dream?
Just before Xmas, 1907.
2. Does the dreamer often have vivid dreams?
Not specially.
3. Has she on any other occasion had a dream which has so impressed her that she has taken steps afterwards to find out if anything corresponding to the dream had happened?
No.
4. Has she ever attached any significance to a dream before?
No.
5. Does she often dream of Mrs. L.?
No.

Mrs. L.'s account, obtained independently of Miss G.'s, was received by Mrs. Sidgwick on January 9th, 1909, and is as follows:

... On Sunday, December 22nd, 1907, my husband and I had intended having a quiet day at home, when in the afternoon my brother-in-law unexpectedly arrived with a light-powered car which he had bought not long before, and which he wanted my husband to try. Later on, though it was now dark, they decided to go for a run, and arranged to call at . . . the home of my husband's sister, Mrs. B. A friend, H. N., went with them.

My husband said he would be home by 8 o'clock, and as he keeps his word, I knew he would do his best to be back at that time. However, at 8 o'clock they did not return, and at a few minutes past, Mrs. B. telephoned to say that they were staying supper, but would leave 9 o'clock certain. She also said that the car had been running badly and that it would give the chauffeur time to put the engine in order. They would be home 10 o'clock by the latest.

I seldom feel nervous, but in this case I knew the car was not in really safe running order. When 11 o'clock, then 12 o'clock came, and still they did not return, I at last felt certain that

something serious must have happened. In spite of myself my mind was filled with accidents and horrors. I was quite alone, having sent the maids to bed long before, and every moment I felt more frightened and helpless. I knew that something ought to be done, that somebody ought to go after them. They might all be lying badly injured on the road.

I did not dare to ring up Mrs. B. or my own people, who live some miles away. It would probably have been worse than useless. I began to long for some one to be there with me, and while wondering to myself which of my friends I would rather have, my mind decided for me upon my friend G. G. As the time went on, my suspense became more and more unbearable, the silence of it all seemed dreadful.

Between 12 and 1 o'clock, I several times almost decided to go over to the house of our own chauffeur (about ten minutes' walk away) wake him up, and tell him to get the car out for me to go and find them. Over and over again I felt that I must rush upstairs and put on a motoring veil and cap, and find my big coat. Then I was afraid that all the village street would hear the alarm if I went knocking loudly for the chauffeur. I also thought of calling up the maids to go to [the chauffeur's house]. However, soon after 1.30 I was suddenly surprised to hear some one walking up the drive, and, on rushing to the door, I was overjoyed to see my husband and the rest safe and sound, but absolutely tired out.

The engine had broken down miles away, and after trying for some time to mend it up temporarily, but without success, they had pushed the car inside somebody's drive gate for safety and had walked all the way home.

Next morning between 9 and 10 o'clock, G. G. telephoned to me. She asked how I was, and my maid who answered the ring replied that I was "much better," merely thinking that G. G. was referring to a bad cold that I had been suffering from the week before.

It was not until later in the day that G. G. met some of H. N.'s people and heard what had happened.

Soon after that she told me her side of the experience, all about her painfully vivid dream, and I have no shadow of a doubt that she went through very anxious hours with me, and that her thoughts were parallel with mine all through the time of dreadful suspense.

E. L. L.

H. N.'s sister, Miss M. N., writes as follows:

January 16th, 1909.

Miss G. came to see us the Monday before Christmas, 1907, and told us about a dream she had had the night before. The details of the dream, as far as I can remember, were that Mrs. L. had come to her in great distress saying her husband had gone away and had not come back. She also said that my brother had had something to do with it. Miss G. also said that the dream so affected her, that as soon as she came down in the morning, she had telephoned to Mrs. L. to see if she was all right, but was not able to speak to her.

We rather laughed at her taking any notice of a dream and thought no more about it until my brother (who had been away for the week-end), came in at mid-day and told us that on the Sunday afternoon, he, Mr. L., and others had started for a motor ride, Mr. L. telling his wife that he should not be away long; he expected to be back about 7 o'clock. All went well till they were coming back, when about twelve miles away from home something went wrong with the car, and after vainly trying to put it right, they started to walk home, and did not arrive till about 2 o'clock in the morning, finding Mrs. L. naturally in a great state of alarm. During Monday afternoon I happened to meet Miss G. and told her of the accident, and we remarked that it must account for her dream, as Mrs. L. must have been worrying just about the time she was dreaming of her. I heard later on that Mrs. L. was actually intending to telephone to Miss G. to ask her what to do, if they hadn't turned up when they did. This is, as near as I can remember, all that occurred.

M. N.

OBITUARY.

PROFESSOR CESARE LOMBROSO.

[WE regret to have to record the death of Professor Cesare Lombroso, for twenty years a Corresponding Member of our Society, who died of heart failure at Turin on October 19th, after a few days' illness. The following notice is quoted, with the permission of the Editor, from the *British Medical Journal*:]

Professor Lombroso was born at Verona in 1835, studied medicine at Padua, and afterwards at Vienna, where he came especially under the influence of Skoda. He graduated at Padua in 1856. He served

as a surgeon in the Austro-Italian war, which broke out in 1859. Some years later he was appointed Professor of Psychiatry in the University of Pavia. One of his earliest works was a volume of researches on cretinism, which was published in 1858. He made original observations on pellagra, the results of which were embodied in a monograph published in 1872. He followed this up with a memoir on the poisons of maize.¹

Later he was appointed to the chair of psychiatry in the University of Turin. From the beginning of his teaching career he had been interested in the relations of nervous disease and crime, and he pursued his researches and observations at Turin. These were published in his well-known work, *L' Uomo Delinquente*, which appeared in 1889. Afterwards he applied himself to the study of genius, which he held to be a form of nervous disease. He became celebrated as the founder of a school of criminal anthropology, the doctrines of which were pushed by some of his disciples to extreme consequences that brought his teaching into undeserved derision. He was a shrewd observer, and a most industrious collector of facts from all sources; but his notions of evidence were very loose, and he lacked the power of presenting his views in logical order. But to him belongs the credit of being a pioneer in a new region of scientific thought, and though much of his work was fantastic and inaccurate, he gave a stimulus to other investigators, which will probably lead to fruitful results. Of him it might, we think, be said, as it was said of the old Spanish exploder of popular superstitions—Feyjoo, that a statue should be raised to him, at the foot of which his own writings should be burnt.

THE SIXTH INTERNATIONAL CONGRESS OF PSYCHOLOGY.

THE sixth International Congress of Psychology was held at Geneva from August 3rd to August 7th under the presidency of Professor Th. Flournoy. The number of members was very large, though but few came from this country. The number of papers read was small as compared with those of the foregoing Congress; this was due to the adoption of the plan of keeping the members together in general session as much as possible. The papers and discussions maintained a high level of interest without

¹It may be added that it was due to Professor Lombroso's strenuous and persistent efforts, extending over a number of years, that legislation affecting the causes of pellagra was promoted, which virtually put a stop to the disease.—ED.

minute specialisation; and the many entertainments generously offered by the local organisation and members contributed to render the meeting very enjoyable. It was resolved that the next congress should be held in the United States in the year 1913. From the point of view of the S.P.R. the most important feature of the Congress was perhaps the reading of a paper by Dr. Sidney Alritz, in which he described experiments on the production of movements of a registering apparatus (somewhat on the lines of Sir Wm. Crookes's well-known experiments with Home) in mechanically inexplicable fashion. The experiments seem to have been successful with several private mediums. The paper was well received, and it was noticeable that the tone of the Congress seemed favourable to "psychical research." There was an important discussion on "subconsciousness," in the course of which Dr. Morton Prince gave some account of a new case similar to, but, if possible, even more interesting than the one he has made so widely known. W. M'D.

OCCASIONAL UNEXPLAINED RINGING OF HOUSE-BELLS.

BY SIR OLIVER LODGE.¹

AN observation sent me by Mr. Alexander Sinclair of Swansea, to the effect that during a thunderstorm drops of water leaking through the ceiling "assumed a pear shape and jumped 9 inches almost horizontally to the curtain rings above the window," suggests that house-bells of the ordinary non-electric type may occasionally be rung by this means. I picture the process as follows:—The bell-wires collect atmospheric electricity, by induction or otherwise, which the walls are insufficiently conducting to carry off freely; consequently the bells get charged, are attracted to a neighbouring wall or pipe and released suddenly by a spark. This little lateral jerk rings the bell.

I put the simple suggestion on record because I sometimes hear of an inclination to attribute the phenomenon to less familiar causes.

P.S.—To this I add:

Other normal causes have been suggested, such as the mechanical sticking of a wire and its sudden casual release.

¹ Reprinted from *Nature*.

CORRESPONDENCE.

ON PROF. PIGOU'S CRITICISM OF CROSS-CORRESPONDENCES.

I.

In the last issue of the *Journal* Sir Oliver Lodge prints a short comment on my criticism of cross-correspondences in the recent *Proceedings*. I should like to be allowed a few words of rejoinder—or perhaps it would be better to say of explanation, because, if I could accept Sir Oliver Lodge's interpretation of my argument, I should also endorse his criticism. I did not maintain that "just as the former (*i.e.* the Verrall script) originated wholly in subliminal activities, so also the latter (Myers) script, must probably have originated so likewise." This, of course, would be invalid, for, as Sir Oliver Lodge rightly points out, the Verrall script did not originate in subliminal activities, but in Dr. Verrall's conscious purpose. The argument which I intended to state, and which, perhaps from an author's natural prejudice, I cannot help believing that I did state, was more complicated. From the Verrall script I inferred, not that a *complementary correspondence*, but that the *complementary element in a complementary correspondence*, can originate in subliminal activity. This seems to me to be correct, since it is clear that the complementary relation between Mrs. Verrall's different scripts formed no part of Dr. Verrall's intention. On the basis of this inference I argued that a complementary correspondence affords *no more* evidence of non-subliminal agency than is afforded by a simple correspondence. If this be so, the evidential value, not of complementary correspondences, but of the complementary element in complementary correspondences, is destroyed; and we have merely to consider whether the appearance of simple correspondences makes probable the activity of dis-carnate intelligences. My negative answer to this second question was based, not on the Verrall script, but on the experiments of Miss Ramsden and Miss Miles discussed on p. 293 of my paper; and it was supported by reference to Miss Johnson's opinion which I quote on the succeeding page.

A. C. PIGOU.

II.

I am glad to understand more clearly the precise meaning of Professor Pigou, and I think that other readers of the *Proceedings* may be similarly assisted by his present communication. The

advantage of these friendly discussions is that they tend to elucidate little intricacies in what is virtually a new kind of study.

The Editor of the *Journal* has suggested to me that it is probably necessary to discriminate between "accidental fragments" and "complementary factors." The *disjecta membra* of a really good cross-correspondence are complementary rather than fragmentary, and their separation exhibits signs of purpose. At least that is what the evidence seems to point to, though that may be a matter for discussion. But the fragments of the "One horse dawn" episode are nothing more than fragmentary, and their separation, as Professor Pigou remarks, seems to be unavoidable rather than intended. The incident would probably have been given as a whole, had it been possible. There was no advantage in breaking it up, since it all came through one person. But in the case of a cross-correspondence between different automatists there is every advantage, from the evidential point of view, in breaking the communication up into complementary portions which are separately unintelligible.

If it be true that the *accidentally fragmentary* and the *purposive complementary* can be discriminated; and if the discrimination is applicable, as I have tentatively suggested, say to the "One horse dawn" case on the one hand, and the "Browning Hope and Star" case on the other; then there *is* a distinction (which, when answering Professor Pigou before, I confess I had not noticed) between the two cases to which he refers.

If the distinction thus suggested is real, then the absence of intention in producing the "fragments" of the one case does not prove, and need not necessarily imply, the absence of intention in producing the "complements" in the other.

The question can, however, only be settled by a careful study and analysis of the characteristics of a number of cases; and further material for this will, I hope, be afforded before long by the later scripts of Mrs. Piper, Mrs. and Miss Verrall, and Mrs. Holland, reports on which are now being prepared for publication.

OLIVER LODGE.

REVIEW.

The Religious Attitude and Life in Islam, being the Haskell Lectures on Comparative Religion, 1906. By D. B. MACDONALD, M.A., B.D.
Chicago University Press, 1909. Post 8vo, pp. 317.

THESE lectures, ten in number, are, to quote the author's preface, "an attempt to outline the religious attitude and life of Muslims,

as opposed to the systematic theology of Islam." The authorities chiefly relied upon are Ibn Khaldun, "part statesman, part scholar, part lawyer," who died at Cairo in 1406, and al-Ghazzali, who died in 1111; and lengthy extracts from the works of these two writers form a considerable portion of the volume.

Mr. Macdonald's book is primarily a study in comparative religion, and it is a valuable contribution to the literature on that subject; but the reader soon discovers, not without surprise, that its contents are calculated to appeal to those interested in such matters as the S.P.R. exists to investigate, no less than to the student of religions. This will be seen at once from an enumeration of some of the subjects of Muslim belief discussed by the Arabic authors. The Muslim believes that the veil which separates him from the unseen world, in which dwells the Almighty, and which is peopled by angels and spirits (*Jinn*), good and evil, is of the very thinnest, and that it can be, and often is, pierced by man. All men may hold communion with God through prayer and meditation, but to some it is given to have intercourse with the spirit-world by other means also. The soul of the prophet passes through the veil in his trance, and receives the revelation of the divine will from messengers of the All-Holy. The *Kahin*, who is both poet and soothsayer (*vates*), receives his inspirations in a similar manner. Wizardry and magic (the phenomena of which include telekinesis), and 'serving' with mirrors, bowls of water, and other media, are practised, and are features of the religious life. In these practices, as also in divination by dreams and through the insane ('possession' and 'automatic speech') the Muslim believes the phenomena to be produced, or at least their production assisted, by denizens of the spirit-world, some good, some evil, with whom he has brought himself into touch. Such, among others, are the subjects dealt with at length by Ibn Khaldun and al-Ghazzali, and it is clear from their writings that they are part of the very marrow of the Muslim faith. Mr. Macdonald states an obvious truth, therefore, when he says, "It was necessary, in the search for interpretative analogies, to turn, not to our metaphysical systems or to our religious philosophy, but rather to what we call commonly, in jest or earnest, the occult. These analogies, therefore, had to be sought chiefly in the *Proceedings of the Society for Psychical Research* and similar publications. The case of Muhammad himself, for example, can be indefinitely more completely illustrated and explained by the phenomena of so-called trance-mediumship than by any other

hypothesis." He goes on to add, "And it is noteworthy, further, that the theory of veridical hallucinations worked out by Gurney and Myers is essentially that of al-Ghazzali and Ibn Khaldun."

The following is a quotation from Ibn Khaldun; he declares that he has seen "another body" influenced in the way he describes.

"The philosophers distinguish between magic and talismans, but they lay it down that both together are due to an influence belonging to the human soul. They give as a proof of this influence how the soul affects the body apart from the ordinary operations of nature or physical causes—nay, there are effects which arise from spiritual conditions, such as heat caused by joy, or from ideas, such as those which result from fear. One who is walking upon the edge of a wall, or upon a tight-rope, when fear of falling comes strongly upon him, will most certainly fall. Only by long practice can the fear of falling be removed, and then such walk safely. If, then, the soul has this influence upon its own body, without physical natural causes, it is probable that it can have a similar influence upon another body, since its relationship to bodies in this kind of influence is one; for it is not enfolded in the body or shut up in it. So it follows that it can exert an influence upon all material objects."

Mr. Macdonald's comment is, "This, you will notice, is precisely the theory which lies behind the 'mental science' and 'Christian science' of our own day. It is also practically involved in the infinitely more scientific 'metapsychical,' to use Dr. Maxwell's word,¹ investigations which are now going on. There lies in it an indubitable element of truth."

Mr. Macdonald's work shows that he is thoroughly at home with his subject; his exposition is clear, and his comments lively and informing. He has produced a book which I venture to think will prove of interest to many members of the S.P.R.

M. A. BAYFIELD.

NOTICE.

IN consequence of statements that have lately appeared in several newspapers about a club to be called the International Club for Psychical Research, a number of enquiries have reached us. We therefore desire to make it clear that—contrary to the suggestion conveyed by some of the newspaper paragraphs—the proposed Club has no connection of any kind with our Society. It has also been stated that Professor Barrett will be the first President of the Club, but Professor Barrett informs us that this statement is entirely groundless.

¹The term "metapsychical" was introduced by Professor Richet and adopted by Dr. Maxwell and others.—ED.

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Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On *MONDAY, DECEMBER 13th, 1909, at 4 p.m.*

WHEN PAPERS WILL BE READ ON

“The Detection of Hidden Objects
by Dowzers”

BY

PROFESSOR W. F. BARRETT, F.R.S.

AND

“Some Sitzings with Carancini”

BY

MR. W. W. BAGGALLY

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

ADDITIONAL INFORMATION ABOUT CASE G. 283.

THE *Journal* for May, 1908 (pp. 228-234), contains an account, which had previously been read by Professor Barrett at a private meeting of the Society held on March 30th, 1908, of an apparition seen shortly after the death of the person represented by it. The percipient, Miss "Minnie Wilson," being at the time in a convent school in Belgium, stated that she saw on June 1st, 1907, an apparition of her godfather, "Captain Oldham," who informed her that he had taken his own life because a lady had refused to marry him. A few days later she heard from her mother that he had died suddenly on May 29th, 1907, and, on coming home on Aug. 6th, asked her mother if the information given her by the apparition was correct, and learnt that it was so.

When the case was printed, Professor Barrett had had no opportunity of making enquiries at the Convent or of obtaining from there the corroborative evidence which was required to complete the case. Recently an Associate of the Society, Miss F. M. Charlton, at Professor Barrett's request, kindly undertook to visit Belgium and carry out these enquiries, for which purpose he put all the documents into her hands.

Miss Charlton spent several days in the neighbourhood of the Convent and found the nuns, whom she visited daily, ready and willing to give her all possible help in her enquiries even into the most minute details. Unfortunately, however, very little corroboration was obtainable, and some distinct inaccuracies in the details of Miss Wilson's account revealed themselves.

(1) From some letters written by Mrs. Wilson in September, 1907, it appears that her daughter told her she had been in the church with a nun named Mère Paule when she saw the apparition, and that she told Mère Paule about it in confidence, but did not tell her the subsequent news, received from her mother, of Captain Oldham's death. Writing on February 20th, 1908, Mrs. Wilson says that her daughter "only confided in old Mère Columba . . . and after my letter arrived, said: 'You see, Mère, he is dead.'" On the discrepancy being pointed out, Mrs. Wilson writes (March 15th, 1908): "It was a clerical error on my part using Mère

Paule's name instead of Mère Columba's," and Miss Wilson, in her own narrative (printed in the *Journal* for May, 1908, p. 232), says that she was with Mère Columba in the church when she saw the apparition, and that she told her about it.

Miss Charlton has ascertained that Mère Columba could not have been in the church, as she was bed-ridden at the time; it was probably Mère Paule who was there, she being the sacristan. Mère Paule, however, denies that Miss Wilson ever told her anything about the apparition (see statements below), and Mère Columba having died since, no confirmation can be obtained from her of Miss Wilson's statement that she told her of it.

(2) The original account says that Miss Wilson first saw one of her school friends, whom she knew to be away at the time, coming towards her in nun's dress, and that this young nun led her in her vision through the Nuns' Refectory, where no one of the girls is allowed to go, and thence into their private chapel, where she saw the apparition of her godfather; and that on her way through the refectory she saw a curious picture which she had never seen before. It appeared to have pieces of red tape hanging from a figure in it. She stated that it was the custom for the girls who got prizes to go into the refectory to receive them at the end of their last term at school, and that when she went there, two months after the vision, she recognised this picture—the picture of a saint dripping with blood—on the wall.

Miss Charlton has, however, found that the picture in question is not in the refectory, but in the nuns' Chapter-Room; that the girls never under any circumstances go into the refectory, but some of the older girls are admitted once a year to the Chapter-Room to walk in a procession that takes place there on March 19th, and it appears that Miss Wilson had been there on March 19th, 1907, and therefore had had every opportunity of seeing the picture several weeks before the date of her vision.

These somewhat serious vaguenesses and inaccuracies in Miss Wilson's account show that her memory is not altogether to be relied on, and it is the more unfortunate that no confirmation is now obtainable of her having mentioned the vision at the time of its occurrence and before Captain Oldham's

death was known to her. We cannot, of course, doubt that she had some unusual experience, nor that the news of his death greatly affected her, nor that she saw visions of him. And that she spoke of her experience to Mère Columba seems probable, both from her own recollection and from what Mère Columba's sister says (see below). But evidentially the important question is whether the first of the series of visions occurred before she had heard of the death; and this is a point on which, during the weeks when the vision was recurring, her memory might easily have become confused.

Even supposing, however, that no apparition was seen until after Miss Wilson had heard of the death, the important fact remains that, as testified to by Mrs. Wilson, she asked her mother on first coming home whether it was not true that her godfather had committed suicide because a lady had refused to marry him, which facts her mother had taken particular pains to conceal from her.

Mrs. Wilson's first and most explicit statement on this point, in a letter dated September 4th, 1907, is: "It was my earnest desire that [Minnie] should never know the circumstances under which her Uncle —— (as she always called him) met his death, so I never mentioned anything about him till the Tuesday following, in my usual weekly letter. My few words were: 'I have very sad news for you! Poor Uncle —— died suddenly on Wednesday and was buried on Saturday.'"

In estimating the evidence it must not be overlooked that in some cases the very reticence as to the cause of death might lead to a correct inference; but whether this could have occurred in the present case, it is now impossible to say.

In sending her report of the case, Miss Charlton writes:

With every intention, evidently, of telling the truth, Minnie does not seem to have had a good memory, or even to have been very observant of facts at the time. She confounded Mère Paule with Mère Columba, and the Nuns' Refectory with their Chapter Room. She did not even know the surname of one of her friends, and spoke of the elder girls receiving prizes in the Nuns' Refectory, when the incident referred to was really a procession in the Chapter Room. She said that the girls of different nationalities were kept

apart, whereas nothing separates them but the fact that at first the Flemish girls cannot understand the English language, and, as a matter of fact, it seems that one of the Belgian girls was the recipient of [Minnie's] confidences [on another subject] before she left.

But the gravest inaccuracy in her account and that which most seriously affects the evidence is the statement that she had not seen the picture with the "red tape" before her vision, whereas it is certain that she had seen it beforehand. It is also disappointing that we have not been able to get an explanation of the fact that she first said that Mère Paule had been with her when she saw the apparition; but after the case had begun to be investigated and Mère Columba had died, shifted her statement and said it was Mère Columba who had been with her, whereas Mère Columba, who was her class-mistress, had been bed-ridden and away from her class for five months, and had never been accustomed to dust the church at any time.

I think that the notion that she had become acquainted with her godfather's suicide and the reason for it through the ordinary channels of knowledge, cannot be entertained for a moment. The girls never see any newspapers, and no one in the Convent seems to have known even of her friend's existence.

The signed statements of the nuns, obtained by Miss Charlton, are as follows:

STATEMENT OF MÈRE PAULE.

April 29th, 1909.

I recognize this photograph brought by Miss Charlton as being a likeness of [Minnie Wilson], whom I knew well when she was at school here. I am the Sacristan, and she frequently assisted me in dusting the statues in the Church, and very probably did so on the morning of June 1st, 1907, though I have nothing to mark the date in my mind, for I am positive that [Minnie] never confided the extraordinary experience in question to me. I should certainly have remembered it had she done so.

M. M. PAULE.

STATEMENT OF MÈRE ANASTASIE.

I am own sister to the late Mère Columba. She was in the Infirmary from Dec. 25th, 1906, till Jan. 16th, 1908, when she died, aged 48. She came down about five times during the interval, but

only to be drawn in a bath-chair about the garden or to see the girls of her class-room, of which [Minnie Wilson] was one. [Minnie] liked Mère Columba, and was pretty intimate with her. I am convinced in my own mind, from certain indications, that [Minnie] did confide something mysterious to my sister. I knew [Minnie Wilson] very well myself. She was a very thoughtful girl, and used often to go of her own accord in the evening to the Nuns' Chapel to follow the Stations of the Cross by herself.

I recognize the remarks which [Minnie] states Mère Columba made when she told her of her vision as being characteristic of my sister.

With regard to the girl called "Marie" I have made careful inquiries, and find that none of [Minnie's] companions of that name who subsequently became Nuns left until Easter, 1907, when Marie — left, returning in Sept., 1907, when she and two other "Maries" took the Postulant's cap and became Novices in Nov. They all knew [Minnie], but none of them connects her with any psychic experience. One of them, Marie —, was an intimate friend of hers, and helped her to pack before she left. [Minnie] at that time told her how anxious she was to come back. . . . She was of course aware all along of her friend's intention to enter religion, and must certainly have known about the two other Maries as well.

MÈRE M. ANASTASIE.

STATEMENT OF MÈRE AMBROISINE.

I am Head Mistress of the English, and as such have had a great deal to do with [Minnie Wilson] while she was an inmate of this Convent for two years. . . . [Minnie's] statement that before leaving school she was taken into the Nuns' Refectory for the first time, and there recognized the picture of her vision, is manifestly incorrect. She could never have been inside the Nuns' Refectory at any time, and moreover there is no picture there which at all corresponds to the one she describes; but it is a very good impressionist description of an extremely badly painted attempt to represent St. Francis of Assisi receiving the stigmata, which hangs just inside the door of the *Chapter*-room. Into that room some of the older girls are admitted, as a reward for their good behaviour, once a year, to walk in a procession. This takes place at 7 o'clock on the evening of March 19 (the Feast of St. Joseph), and that is the only occasion when [Minnie] could have been inside that room, *i.e.* March 19, 1907, and she was certainly present on that occasion.

It may be worth while to mention a fact which was first recalled to me by Mère Anastasie in Miss Charlton's presence, *i.e.* that on the evening of May 31, 1907 (the night before the vision), the Feast of St. Angela was celebrated by the girls acting in a play which was founded on her life, and that several of [Minnie's] school companions were acting in it dressed up as Nuns.

MÈRE M. AMBROISINE.

In regard to these statements Miss Charlton adds:

Mère Anastasie, who signs second, is teacher of Music and Arithmetic. She was in Johannesburg all through the Boer War, but her martial experiences have left her extremely gentle and unsistent in her opinions, excepting where the question of truth is concerned, about which she is remarkably scrupulous. I had to write her statement over again, because she thought I had not given quite the proper shade of value to a quite unimportant matter. I never have known any one weigh her words so much, and this I think is important in view of her having said that she was convinced in her own mind that [Minnie] had spoken to her sister Mère Columba about the apparition. When we all five had made up our minds that [Minnie] must have been right when she said it was to Mère Columba to whom she had confided her secret, Mère Anastasie said: "That accounts for the curious expression that always came over my sister's face whenever I spoke to her of [Minnie Wilson]!" . . . I questioned her afterwards about it, and she said with the utmost earnestness: "Yes, indeed, Miss Charlton, it *is* true. I always used to notice such an odd smile on Mère Columba's face whenever I talked to her about [Minnie], a kind of—not exactly mocking, but a sceptical smile. I never could understand what it meant, but as soon as I heard this story it flashed upon me; but I hope the Society won't imagine from this that my sister couldn't keep a secret, for her smile conveyed absolutely nothing to me until I heard all this, when I understood it."

This I am confident is the exact truth, and I think we may feel quite satisfied that [Minnie] was correct when she said it was to Mère Columba she had confided her experience.

Mère Ambroisine's final statement, that the evening before [Minnie] saw, in her trance condition, her former school companion, *dressed as a Nun*, she was looking on at or taking part in a play in which some of her school companions *were dressed up as Nuns*, seems to me of considerable importance.

I was taken all over that part of the Convent represented in the sketch,¹ and have traced with black ink the way that [Minnie] must have gone on March 19th, 1907, when she walked in a procession which formed up in the schools and terminated in the Chapter-room. The girls marched through the door, and deposited their banners against the opposite wall, when they would naturally face round and have the picture of St. Francis receiving the Stigmata right before them. This picture represents a small crucifix floating sideways in the air, with straight lines which look exactly like red tape proceeding from the hands, feet, and side, and striking the Saint, who is kneeling at some distance off. It is an extremely ill-painted and grotesque picture, and one that no one would be likely ever to forget. . . .

FRANCES M. CHARLTON.

Miss Charlton sends us a small water-colour copy of the oil painting referred to, which bears out precisely the description she has given. The red lines proceeding from the crucifix to the Saint are a very conspicuous feature in it. She adds that she has received a later letter from Mère Ambrosine, in which the latter mentioned a second occasion, namely, on May 1st, 1907, when Miss Wilson is known to have been inside the Chapter-room, where the picture hangs.

THE REPORT ON EUSAPIA PALLADINO.

I.

I HAVE read with extreme interest the Report of the Committee appointed to investigate the phenomena presented by Eusapia Palladino. My first impression, some weeks back, after reading the Report and a great part of the evidence, was that now at last we had the issue fairly and squarely presented—that we had in fact, as the Committee themselves put it, to choose between the alternatives of a new force and collective hallucination. So strong was the impression produced on me that I wrote to Mr. Feilding (but the letter did not unfortunately reach him before his departure for the Congo) urging less cavalier treatment of the hypothesis of collective hallucination.

¹A sketch of part of the Convent was included in Miss Charlton's report, but is not reproduced here.

A few days ago I had occasion to make a more careful study of the evidence, and in the course of my further reading some suspicious circumstances came to light, which led me to make a still closer analysis. To analyse with care the whole mass of evidence would be an extremely laborious undertaking. There are only five completely successful séances—séances, that is, which include the whole range of phenomena, from tilts of the table to phantom heads—viz. V., VI., VII., VIII., and XI. But at séance VIII. and XI., except for an unproductive hour at the beginning of séance VIII., one side of Eusapia was under the control of a visitor. Séances V., VI., and VII. represent therefore at once the high-water mark of the phenomena and the best conditions of control. Throughout these three séances both Eusapia's hands and feet were under control of the members of the Committee—Mr. Feilding, Mr. Baggally, and Mr. Carrington. My analysis has therefore been in the main confined to these three sittings. But from a cursory examination I see no reason to doubt that the criticism made on these séances will apply *mutatis mutandis* to all the rest.

Two conclusions at once emerged from this closer analysis. (1) That Eusapia is afraid of Mr. Carrington. Twice in the course of these séances he was, by Eusapia's request, displaced from the control of the right side; so that, in fact, save for two brief and unproductive intervals at the beginning of séances V. and VII. respectively, he was not allowed, during these three séances, to sit at Eusapia's right. (2) That at these three séances, as a rule, she preferred to make use of her right limbs. Whether this performance is characteristic of her séances generally I am unable to say; but the Committee of the *Institut Général Psychologique* reported that Eusapia suffered from a painful corn on her *right* foot, which rendered her intolerant of the more effective control of that foot, viz. by placing it under the foot of the controller.

At any rate, setting aside the simpler and commoner phenomena—levitation of tables, bulging of medium's dress, movements of curtains, thumps and raps—which are so difficult to isolate as not in any case to afford a crucial test—I challenge the Committee to point to a single phenomenon (grasp of the hand, transportation of object from cabinet, or

appearance of head, hand, or other similar object) presented at these three séances which could not be explained on the assumption that Eusapia succeeded in freeing the right hand, or possibly, in some instances, the right foot.

If this be admitted—and the statement can easily be verified—it is all important to know the exact condition of the control exercised on the right hand.

(1) Throughout these three séances, whereas Eusapia's left hand is generally reported as lying in or being held or grasped by the hand of the controller on that side, the right hand as a rule is reported as resting on or lying on, or lying under, the other controller's left hand. The difference, in view of Eusapia's known propensities for cheating by substitution of hands, is important.

(2) It happens unfortunately that while the control of the left hand is generally stated precisely—*e.g.* "left hand held in my right visibly on the table"—that of the right is often stated in general terms, such as "Control perfect," or "Control as before." Frequently at the critical moment the statement is incomplete. Sometimes no statement at all is forthcoming.

(3) On many occasions it is reported that the right-hand curtain has blown out over the controller on that side so as to cover his head, or his hand in contact with Eusapia's right. Thus at V. 10.57 the right-hand controller reports: "The curtain is blown over my head"; at 10.58 "The curtain is still over my hand." No further statement on the subject is made until 11.56, when Eusapia's right hand is reported as visible. In the meantime several phenomena had happened, and from certain indications it is probable that Eusapia's right hand was under the curtain during their progress (read carefully *e.g.* levitation of table at 11.26 p.m.). In séance VI. the right-hand curtain blows out over the arm of the controller on that side at 11.35. At 12.11 Eusapia places the curtain between her right hand and the controller's left. At 12.50 (or thereabouts) Eusapia's right hand is again under the curtain—but it has not been there continuously, and we are not told when and how it got there again. At VII. 11.17 the controller on the right reports: "Her right hand in my left hand is under the curtain." There it appears to have remained throughout the transportation of the bell and the

next incidents—and may have remained there until the close of the sitting, so far as we can gather from the controller's statements. The controllers on Eusapia's left side were not once embarrassed in this manner by the curtain during their three séances.

(4) Eusapia is reported as occasionally releasing one hand momentarily and replacing it. This procedure is not reserved exclusively for the right hand. In séance V., for instance (10.44½ and 11.36 p.m.), her left hand is twice released. But her right hand is released more frequently and to more purpose (see *e.g.* VI. 12.4, 12.30; VII. 10.54). On each of these occasions after control is renewed it is found that both Eusapia's hands are on her knees, the right hand lying *on* the hand of the controller on that side, the left hand held by the other controller. These, of course, are Eusapia's usual preliminaries for substitution of hands. And on each of these three occasions the release of the hand was followed, in a few minutes, by the appearance of a "head" or nondescript object from between the curtains. At VI. 11.40 (about) the release of the right hand is followed as usual by a nondescript appearance from between the curtains, but the right hand is reported on the table, under the curtain.

If the reader wishes to verify these statements let him study closely the sequence of events in séance VII. 10.54 to end, and let him endeavour from the record to make out the exact nature of the control exercised on Eusapia's right hand at each point, its position, whether on the table or in her lap, and whether or not it was held under the curtain. The defects of control, it will be found, culminated in this séance. So did the phenomena.

In the Committee's view the hypothesis of sense-deception compels us to assume a concurrent and concordant hallucination of sight and touch on the part of two or more witnesses. The above considerations suggest that, for the three most successful test séances at any rate, all that we need assume is the deception of a single person and a single sense—and that the sense of touch.

In conclusion, let me offer an apology to the Committee. I am very far from imputing negligence or incompetence to them. I am inclined to think that most of us would have

failed more conspicuously. The Report is valuable primarily because it is a *reductio ad absurdum* of this method of investigation. It has been tried under the most favourable conditions with investigators second to none in their qualifications, whose practical experience is probably unrivalled, and it has failed. The investigators, in short, set themselves a task which is almost beyond the limit of human faculties.

Henceforth if Eusapia will have nothing to do with smoke-blackened letter scales, or commutator keys and manometers in securely closed boxes, we had better leave her severely alone.

FRANK PODMORE.

II.

I MAY, perhaps, be permitted at the outset to express my admiration for the form of this minute and laborious report. The most insignificant details appear to be recorded, so that the reader has before him the fullest evidence possible on which to form an opinion.

But certain doubts have arisen in my mind which may be worth consideration.

- (1) Why are the phenomena all of such a nature that fraud on the part of the medium *might be* an explanation?
- (2) If precautions might have been taken to prevent the possibility of fraud, why were these precautions not taken?

Under the particular circumstances which existed when the séances were held, it is, probably, impossible to suggest precautions more stringent against fraud than those which were taken. The observers were picked men, on the evidence of whose senses, I think, we may rely as fully as on those of our own, and the means taken at all times to control movements on the part of the medium were heroic in kind.

But still the possibility of fraud appears to have always been present in the minds of the observers, and, as I read the report, their main reliance in believing that there was no fraud, is based on their conviction that their control was so stringent that fraud was impossible. That is, the phenomena themselves were not of such a nature that, in themselves, they removed the possibility of fraud; it is to the certainty the observers felt that their control prevented fraud, that their belief in the abnormal nature of the phenomena is to be traced.

Turning now to the question of precautions that might have been taken to prevent fraud, let us assume that Eusapia has all the abnormal powers which it is alleged she has.

If this be so, then:—(1) she can cause the levitation of a table without touching it; (2) she can make objects at a distance from her move without physical contact; (3) she can—and this is the most important fact of all—make objects move when a *material curtain* is interposed between her and the objects she causes to move.

Why should she not be able to make manifest all the said phenomena when she is *under no human control at all*, but simply placed at her ease in a cage of the *same* material as that of the curtain, the interposition of which between her and certain objects did not prevent her from causing them to move?

The belief of Mr. Feilding, Mr. Baggally, and Mr. Hereward Carrington in the abnormality of these phenomena appears to be based on assurance that their control was perfect. If the experiment I suggest were carried out, the question of reliance on human control would be eliminated; for we should have the *material* control of the cage. All that would be required would be the same careful observation.

The suggestion for the *material* control of the medium which I make is not original: it was first formulated in *Light*.¹ And it may be there is some fundamental objection to its being carried out. But surely some form of material—as opposed to human—control is possible? If not, it is to be feared we can never arrive at scientific proof of the objectivity of the phenomena in question; for so long as the control is *human*, the possibility must always exist that the normal senses of the observers have been deceived.

F. C. CONSTABLE.

¹ A similar suggestion was made when Eusapia came to Cambridge in 1895. It was then proposed that a close-meshed network should be stretched across an open doorway, being fastened securely to the woodwork all the way round, and that Eusapia should be placed on one side of the net, the objects to be moved being on the other side. But Eusapia refused absolutely to submit to any such test. For its evidential value, it would, of course, be necessary that it should be carried out in a good light. This, on the evidence, ought to be no bar to success, for the Naples report states explicitly that “it was on the nights when . . . our precautions were most complete and the light the strongest that the phenomena were the most numerous” (*Proceedings*, Part LIX, p. 323).—Ed.

REVIEW.

The Survival of Man. By SIR OLIVER LODGE, F.R.S. Methuen & Co., London, 1909. Demy 8vo, pp. 344. 7s. 6d. net.

THROUGHOUT the twenty-eight years of its existence our Society has been fortunate in having had placed at its disposal the voluntary services of a series of highly trained and expert investigators, and almost equally so in the fact that these volunteers have not only been gifted with great patience and astuteness in observation and experiment, but quite equally so in the faculty of lucid exposition of the results of their labours. The latest example of this combination of gifts not always found in association is before us in Sir Oliver Lodge's recent publication—*The Survival of Man*.

It is not easy within the limits of a necessarily brief notice to summarise the contents and characteristics of a work so compact as this; one, moreover, which touches questions of physics, physiology, and psychology, and which will be deemed by many to have an important bearing on theology and on some of the abstruse conceptions of metaphysics. The task is scarcely rendered easier by the fact that the reviewer finds himself in almost complete accord with the author in his methods and conclusions.

Within the space of about 350 pages Sir Oliver Lodge presents to us an epitome of the evidence bearing on his subject matter which the Society has been diligently collecting for a quarter of a century, and which is scattered over thousands of pages of its *Proceedings* and *Journals*, together with other evidence not, so far as I am aware, before published. This in itself will be of incalculable value to the many amongst our members, who, however keen their interest, can scarcely find the time necessary to examine so great a mass of matter as appears in our publications. It is of special value to those newly entering upon a study of our Society's work, who, from want of previous knowledge of the subject, may at times be somewhat mystified by the contents of articles and papers which assume an acquaintance with the methods pursued, and with a terminology unfamiliar to those who have not closely followed our investigations in their development. But it would be doing scant justice to Sir Oliver's work to represent it as a mere epitome of evidence, however well selected and arranged. It is far more than this. A weak, irresolute judge will sometimes sum up the evidence in a case for the jury, throwing on them the entire responsibility of forming their own conclusions from a complicated mass of statements. A strong judge will go further and give to the jury such assistance as can be rendered by a trained mind and accumulated experience. Assistance

of this nature is given us in the work before us. There is a synthesis of evidence; there is an abundance of highly suggestive illustration; and there is, further, a clear presentation of the relation to each other of the collected facts; and lastly a lucid exposition of the conclusion to which they seem to point.

A glance at the Table of Contents will make this clear. Section I. briefly refers to the origin and practical work of the Society. Section II. sets before us admirably chosen illustrations of the early experiments in thought-transference and telepathy. Section III. similarly deals with spontaneous telepathy, clairvoyance and prevision or precognition, adding some ingenious illustrations and suggestions as to the possible *modus operandi*. Telepathy being regarded as scientifically proved, Section IV. takes us on to the consideration of the phenomena of automatism and lucidity, dealing especially with automatic writing and trance speech, and containing an extended examination of the Piper experiences. The chapter bearing on the cross-correspondences which have figured so largely in our recent publications will be particularly useful to those newly entering upon a study of the subject, though, as the author points out, it is hopeless for any one to attempt to form an opinion on this large and complicated subject without patient study of the writings of Mr. Piddington, Mrs. Verrall, Miss Johnson and others, which have appeared in recent volumes of the Society's *Proceedings*.

It would be futile to attempt within our limits of space to summarise the argument based on the evidence before us. Opinions will widely differ as to the conclusions which may be rightly drawn from it. Assuming telepathy or thought-transference to be proved as an operative power, the question rises as to what are the limits of its potentiality. On this point no one is yet in a position to form a very definite opinion. Most students of our publications will no doubt concur with Sir Oliver Lodge in regarding thought-transference as experimentally proved to this extent—namely, that there may often be produced “a hazy and difficult recognition by one person of objects kept as vividly as possible in the consciousness of another person.” But such elementary thought-transference as this is utterly and hopelessly insufficient to account for such phenomena as are presented in the automatic writings of Mrs. Piper and others, and especially in the cross-correspondences. Is it then scientifically admissible to adduce as a true explanation of such phenomena hypothetical extensions of the faculty of thought-transference which have not been experimentally proved? Materialists who are strongly biassed against the supposition of *The Survival of Man* will doubtless be disposed to press any and every such hypothesis into their

service. But *some* significance must be attributed to the fact that the intelligences or "controls" through which the phenomena under discussion reach us, uniformly claim to be discarnate survivals. As to the identification of such controls, it is obvious that no description of the experiments, however detailed, can be expected to produce the same convincing effect as that which may be experienced by a first-hand witness. After an exhaustive analysis of all the facts, our author says: "It rather feels as if we were at the beginning of what is practically a new branch of science; and that to pretend to frame explanations except in the most tentative and elastic fashion for the purpose of threading the facts together and suggesting fresh fields for experiment, is as premature as it would have been for Galvani to have expounded the nature of electricity or Copernicus the laws of comets and meteors." And again, "Man's practical outlook upon the universe is entering upon a new phase . . . his power of reciprocal mental intercourse is in process of being enlarged; for there are signs that it will some day be no longer limited to contemporary denizens of earth, but will permit a utilisation of knowledge and powers superior to his own, even to the extent of ultimately attaining trustworthy information concerning other conditions of existence."

All psychical researchers will rejoice, rejoice perhaps with something of wonder, that Sir Oliver Lodge has found time, in the midst of a strenuous life, to render them such service as is rendered by the volume before us. They will eagerly look for the further help, promised in his Preface, to the study of what are known as the "Physical phenomena" of spiritualism.

It only remains to say that the work is admirably got up in the style already familiar to readers of the author's previous work, *Man and the Universe*, and that it contains a copious Index. One suggestion, however, may perhaps be made; namely, that the limits of quotations should be more uniformly indicated by the use of inverted commas. Sometimes a change of type assists us; but at other times, for example, in the quotation of Mrs. Verrall, commencing on p. 337, it is not very obvious at first sight where the quotation ends and comment begins.

H. ARTHUR SMITH.

NOTICE.

IN consequence of statements that appeared in several newspapers about a club to be called the International Club for Psychical Research, a number of enquiries reached us. We therefore desire to make it clear that—contrary to the suggestion conveyed by some of the newspaper paragraphs—the proposed Club has no connection of any kind with our Society. It was also stated that Professor Barrett would be the first President of the Club, but Professor Barrett informed us that this statement was entirely groundless.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On MONDAY, JANUARY 31st, 1910, at 5 p.m.

WHEN A PAPER ON

“Seeing without Eyes”

WILL BE READ BY

MR. FRANK PODMORE.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite ONE friend.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Brooke, Lady, Colebrooke, Brookeborough, Co. Fermanagh, Ireland.

Dale, J. Gilbert, 31 Warwick Gardens, Kensington, London, W.

Leigh, Lord, Stoneleigh Abbey, Kenilworth, Warwickshire.

Reckitt, Miss Juliet, 20 Dulwich Wood Park, Upper Norwood, London, S.E.

Smith, The Rev. Richard, The Manse, Melrose Gardens, West Kensington Park, London, W.

ABBOTT, EDWARD J. W., 28 Avenue Malakoff, Paris, France.

BAILEY, THE HON. MABEL, Hay Castle, Hay, Hereford.

BENSON, ARTHUR C., The Old Lodge, Magdalene College, Cambridge.

BISHOP, EDWARD THOMAS, Edmonton, Alberta, Canada.

BLANE, MISS EDITH H., Winkfield Cottage, Haywards Heath, Sussex.

BRAMLY, MRS. JENNINGS, Castel di Poggio, Fiesole, Italy.

CARLISLE, MRS., 12 Hyde Park Place, London, W.

CHUEB, MRS. C. A., Oldfield, Parkside Avenue, Wimbledon Common, London, S.W.

DEVITT, MRS. JAMES A., Oskaloosa, Iowa, U.S.A.

DREW, RINGROSE C., Hermitage, Rushbrook, Co. Cork, Ireland.

FRY, T. HALLETT, 3 King's Bench Walk, North, Temple, London, E.C.

GREW, MRS. JOSEPH CLARK, Matthiaskirchstrasse 6, Berlin, Germany.

HAMILTON-HOARE, MISS SYEIL H., 96 Ebury Street, London, S.W.

HOTCHKIN, MRS., The Dower House, Woodhall Spa, Lincolnshire.

INGHAM, PERCY B., Great Missenden, Bucks.

LATHAM, MISS EDITH, 3 Avenue Bugeaud, Paris, France.

LIBRARIAN, Harvard College Library, Cambridge, Mass., U.S.A.

LIBRARIAN, Minneapolis Athenaeum, Minneapolis, Minn., U.S.A.

MARTIN, THOMAS BEECHAM, Wanstead College, South Woodford, London, N.E.

RITCHIE, MRS., 33 Cadogan Place, London, S.W.

RYAN, MRS., 39 Clarence Gate Gardens, Regent's Park, London, N.W.

SCHOFIELD, MRS., 1 Phillimore Gardens, Kensington, London, W.

SIDGWICK, MISS ROSE, University House, Edgbaston Park Road, Birmingham.

SIEGEL, LOUIS, c/o Leon Goldsmith, 163 Westminster Road, Rochester, N.Y., U.S.A.

WALKER-MUNRO, MRS. L., Rhinefield, Brockenhurst, Hampshire.

MEETING OF THE COUNCIL.

THE 100th Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, December 13th, 1909, at 6 p.m., the President, Mrs. Henry Sidgwick, in the chair. The following Members of Council were present: Mr. W. W. Baggally, the Rt. Hon. Gerald W. Balfour, Professor W. F. Barrett, the Rev. A. T. Fryer, Dr. F. C. S. Schiller, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Five new Members and twenty-five new Associates were elected. Their names and addresses are given above.

The monthly accounts for October and November, 1909, were presented and taken as read.

Dr. T. W. Mitchell was co-opted as a Member of the Council.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 30th Private Meeting of the Society for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Monday, December 13th, 1909, at 4 p.m.; the PRESIDENT, MRS. HENRY SIDGWICK, in the chair.

The following papers were read:

I.

ON THE DETECTION OF HIDDEN OBJECTS BY DOWSERS.

BY PROFESSOR W. F. BARRETT, F.R.S.

ALTHOUGH our Society has of late devoted so much of its time to the critical investigation of automatic writing and other evidence which points to the existence of life and

intelligence in the Unseen, it must not be forgotten that there are many other branches of psychical research which need fuller enquiry and more abundant evidence than we possess at present. We still need more evidence on telepathy before it can be generally accepted by orthodox science, but its credentials are, by most, now considered higher than those on behalf of clairvoyance. And yet this should not be the case, for it would not be difficult to gain the additional evidence we desire if the members of our Society would co-operate in this matter. One object I have in bringing this paper before you is to urge this co-operation, to show how you can set about it, and to indicate the kind of results you might obtain.

The term *clairvoyance* is frequently used to mean perceiving spirits: of that I know nothing; it may or may not be true, but you will first have to convince science that spirits demonstrably exist, before you can hope science to believe they can be seen by certain persons. In the present paper I restrict the term clairvoyance to the perception of some hidden object without the aid of ordinary vision, or of any of the recognized organs of sense. Such perception may be a conscious act, but it is more frequently sub-conscious, revealing itself by some involuntary muscular action, such as the twisting of a forked twig, held in neutral or in unstable equilibrium, or by automatic writing, or occasionally by an epigastric or emotional spasm. It is an *ideo-motor stimulus*, albeit the idea is usually a sub-conscious one.

The term coined by Mr. Myers, *telesthesia*, sensation at a distance, better expresses this than clairvoyance, and I hope this term may come into more general use. It is true that, verbally, telepathy and telesthesia have much the same meaning. Mr. Myers has however defined the latter as a "knowledge of things terrene which surpasses the limits of ordinary perception" in distinction to telepathy, which he defines as "fellow-feeling at a distance." What we need is a word expressing *supernormal-matter-perception*, as distinct from telepathy, which is *supernormal-mind-perception*.

Dowsing for water and mineral lodes, is, as I have shown in the reports published in Vols. XIII. and XV. of our *Proceedings*, the best evidence we possess of this faculty of *telesthesia* or supernormal-matter-perception. A good dowser can find indifferently

mineral lodes, underground water, buried coins or any other object, the appearance of which is known to him, and which he definitely sets forth to find. In regions where mineral oil is found, a dowser is sometimes employed, and with remarkable success, to locate the underground oil-spring. In both my Reports on the dowsing rod, several striking instances of the discovery of hidden coins by different dowzers were given. I will only refer to two of these: one is on the evidence of a Wiltshire country gentleman, Mr. W. J. Brown, and published by him in the *Bath Natural History and Field Club Proceedings* for 1889. Mr. Brown had employed the famous dowser, John Mullins, to locate the site for a well, which turned out a great success, and incidentally tested Mullins' power of finding hidden coins. Mr. Brown writes:

In Mullins' absence we took ten stones off a wall, and, having placed them on the road, we put a sovereign under three of the stones. [When Mullins returned] he passed his rod over the stones, and without the slightest hesitation told us at once under which stone the sovereigns were. When he came to a stone under which there was no sovereign he at once said, "Nothing here, master," but when he came to the others he remarked, "All right, master, thankee," turned the stone over and put the sovereign in his pocket.

A more stringent test is the following: Mr. Bruce, of Norton Hall, Gloucester, who also employed John Mullins successfully to find water, writes to me as follows:

Mullins also found a half-sovereign I had buried in a walk we were then making. I would have lost the half-sovereign if it had not been for Mullins, as I was so careful not to put any mark [where it was hidden] that I was not able to find the place myself, and when Mullins stopped and said it was under his foot, I thought he was wrong, but there it was!

Miss Miles,—to whom, with Miss Ramsden, we are so much indebted for their painstaking and successful experiments on telepathy across great distances,—is also a singularly successful dowser, and many cases of her success in dowsing I have investigated; some are published and others await publication. Here I will only cite one case in which, whilst locating the site for a well, she also discovered a buried and long lost

cistern. Here is the account sent by Mrs. Batson, of Hoe Benham, Newbury, for whom the experiments were made:

HOE BENHAM, NEWBURY,
15 Sep., 1905.

I was anxious this summer, 1905, to lay on a small supply of water to a part of our flower garden which suffered much from drought, and Miss Miles very kindly consented to seek for a source that would suffice for our wants. I wished also to locate the site of the spring from which pipes were laid on for the supply of our house some fourteen years since. All record of this site had been lost, even the plumber who had laid on the water being uncertain about its exact position and unable to indicate it. Miss Miles very quickly assured us of the whereabouts of this supply cistern, and a post was driven into the earth at the place suggested by her. She also indicated another spot at which, as she asserted, water sufficient for our [flower] borders would be discovered within a few feet of the surface. Here also the place was carefully marked. The following morning the ground was dug out, and a spring of water was found within about six feet from the surface at the spot where Miss Miles had advised us to dig for our supply. The crown of the lost cistern also appeared to sight at the expected place. I must confess to some previous scepticism, but in both these instances we have had undoubted evidence as to Miss Miles' gift in divining the existence of water, and I am now as completely convinced as before I was incredulous about it.

H. M. BATSON.

Miss Miles informs me that directly she came near the spot she "saw the tank unmistakably, it appeared large with a rounded top and something branching away from it."

In connection with this supernormal vision, Miss Miles has kindly submitted to rigorous tests both in London and in Ireland. As is the case with all other psychics, her lucidity varies, from causes of which we know nothing. Once in London during Miss Miles' absence from the room, I concealed a sovereign under one of several rugs in a drawing room. On her return I asked if she could find it, and turned away from her, lest any unconscious guidance from me might assist; she closed her eyes and said, "I see it under the corner of that rug." This was correct. Again I hid the coin in her absence and again she found it

correctly, and the third time she was more doubtful, but it was fairly right. Telepathy may here be possible, though I doubt it, but in the case of the tank and in water-finding it is excluded.

Last May I was invited to witness some experiments at Caxton Hall, London, where several dowzers were present in order to test whether they were sensitive to the presence of concealed radium. These experiments were arranged by a consulting geologist, Mr. Beeby Thompson, F.G.S., who sent me an account of his preliminary trials at Sanderstead, which are given in Appendix C to this paper. Mr. Thompson was convinced that the dowzers detected underground water chiefly when radio-active emanations came from the water or rocks below.

At Caxton Hall there were present several geologists and engineers besides Mr. Beeby Thompson, and three dowzers, Mr. Ede of Arundel, Mr. Farndell of Littlehampton, and Mr. J. F. Young, formerly one of our hon. associates, whom I had invited to attend. Fifteen milligrams of radium (worth a very large sum) were kindly lent by Mr. Glew of Clapham, who was also present. By means of a rough electroscope, consisting of two silk ribbons excited to wide divergence by friction, the activity of the radium was tested. It caused the instant collapse of the ribbons at a distance of 5 or 6 feet. The radium bromide was as usual enclosed in a lead box with a lead lid, and when it was covered, not the slightest effect was produced on the electroscope even when brought up as close as possible, showing the impermeability of the lead to the rays affecting the electroscope.

The dowzers were sent out of the room, and the radium, with the lid off, was then hidden in different places; but the results were quite valueless, as is shown in the report which appeared in the *Annals of Psychical Science* for July-September last, p. 507. The dowzers, Ede and Farndell, brought a bundle of strong forked sticks, and the extraordinary violence with which these twisted, one limb being constantly wrenched into two (especially with the dowser Farndell), showed that these dowzers possessed strong motor automatism. This, however, does *not* necessarily indicate, as professional dowzers believe it does, any corresponding clairvoyant or telesthetic faculty. It was, in fact, amusing to notice how powerfully suggestion

operated on them. Movement of the uncovered radium down their back caused the most violent twisting and even breaking of their forked rods; whilst when the radium was covered not the slightest motion occurred. They knew, however, whether the radium was open or enclosed and were aware it was inert in the latter case, as they watched the previous tests with the electro-scope. Many present seemed convinced the radium powerfully affected the dowzers until I made the following experiments:—

Showing the dowser under trial the open radium, I stood behind him and *secretly* covered the box, then slowly moved it down the back of the dowser; the rod twisted violently and broke. Then I told the dowser (Ede) I was going to cover the radium and showed him the closed box; standing behind him I *secretly uncovered* the box and moved it down his back as before. Not the slightest motion of the rod occurred: this experiment was repeated two or three times with exactly similar results. This conclusively demonstrated three things; first, that radio-activity had nothing to do with the motion of the rod; next, that telepathy had no action, for both I and Mr. Curnock, the *Daily Mail* representative, who was present, knew the real state of affairs; and, lastly, that auto-suggestion on the dowser's part is the true explanation of these experiments.

I was, however, anxious to try Mr. J. F. Young's power of clairvoyance or telæsthesia when auto-suggestion and other sources of error were excluded. Those who have read the Appendix to my second report on the dowsing rod (Vol. XV. p. 361) will remember I had previously tested Mr. J. F. Young and found he possessed this faculty; moreover, he had automatically and correctly written the words contained in two opaque and carefully sealed envelopes I had sent to him, which it was impossible to read by eyesight, nor could the envelopes be tampered with without discovery; they were sent back to me intact. Accordingly at Caxton Hall, having shut the dowzers in an adjoining room, I covered the seats of 46 chairs in the large Council Room with hats, coats, and books, and unseen by any one present, I placed a sovereign beneath the covering on one chair. Mr. Young was then sent for and told to try all the chairs in succession whilst I looked out of the window. At a certain chair he stopped and said that was the one; and when it was uncovered,

the sovereign was found below. The odds were 45 to 1 against success by chance coincidence. Again he was sent out of the room and watched by a sceptical friend who was present, whilst I secretly hid the sovereign under a hat on another chair. All the others present were requested to look out of the window (as I did) when Mr. Young was recalled. Again he correctly found the sovereign without hesitation. The probability of two successes running being due to chance coincidence was now over 2000 to 1. A third experiment was made with Mr. Young, and this time a sceptical gentleman who was present asked leave to hide the sovereign, the dowzers of course being absent, and all others present looking out of the window whilst he did so. The gentleman who hid the sovereign then left the room and the dowser came in and fixed upon a certain chair. This was wrong; but, on the return of the hider of the sovereign, he said he had first put it there under a bag and then removed it to another chair. Without any information being given to the dowser he was asked again to try and find it, which he then did correctly. A fourth experiment was made in a similar way, the sovereign being hidden by another gentleman, and its position accurately found by Mr. Young, who was again tried. Finally a sceptical geologist who was present wished to hide the sovereign, and great precautions were taken by him to avoid any possible collusion, or knowledge by any one present of where he had hidden it. In this case the dowser Mr. Ede was tried, and when he was recalled the hider left the room. Mr. Ede fixed on a certain chair, and upon removing the covering the sovereign was not there. The dowser declared, however, that was the spot, and the geologist who hid the sovereign, upon being recalled, said it was quite right, for he had put the sovereign under one of the legs of that very chair, where it was found.

The law of probabilities shows that chance coincidence could not be the explanation after the four successes running by Mr. J. F. Young, nor can I find any other explanation recognized by science. The foregoing evidence,—taken in conjunction with the amazing success which attended good dowzers like John Mullins, W. Stone, and the charity boy Bleton in France in the eighteenth century in finding underground water

when other means had failed,—goes far to establish the existence of telæsthesia, *i.e.* a supernormal-matter-perceptive-power in certain persons commonly called dowisers.

If telæsthesia be really an extension of human faculty in certain persons, its existence affords an explanation of many curious statements which are to be found in the works of some learned writers more than 350 years ago. Thus a Spanish writer, Alphonsus of Vera Cruz, published a folio work called *Physica Speculatio*, in 1557, in which he states that there are certain people called "Zahoris," or clear-seeing folk, who have the power of vision through opaque bodies. A little later the learned and famous Jesuit of Louvain, Martin Delrio, in his great work on Magic, states that there are certain men in Spain known as Zahoris, one of whom he saw in Madrid in 1575, and that these people "can see things hidden in the inward bowels of the earth, veins of water, and treasures of metals and also corpses within sarcophagi. This thing," he remarks, "is most fully received and well known."¹

P.S.—I asked Mr. Curnock if he could let me have a copy of the shorthand notes he took of the experiments in the Caxton Hall. His reply is given in Appendix A.

Prof. Wertheimer, a confident novice at psychical research, made some experiments a few years ago with the finding of coins by dowisers, but they were quite inconclusive, as shown in Appendix B.

APPENDIX A.

14 YORK MANSIONS, BATTERSEA PARK, S.W.,

October 19th, 1909.

Dear Professor Barrett,—I am afraid the notes I made of the dowsing experiments are mislaid, but I sent a memorandum to Mr. Dudley Wright at the time and will ask him to look for that, which may be of some use to you.

¹ Delrio, *Disquisitionum Magicarum*, Vol. I. ch. iii. pp. 11 and 12. A fuller translated extract is given in my Report in *Proc. S.P.R.*, Vol. XV. p. 369, where I have also given a translation and reference to Alphonsus' work.

I was particularly interested in three things:

(1) The facility with which the old man [Mr. J. F. Young] and the young man [Mr. Ede] found the hidden coins, especially the case in which one of the dowsters indicated the right chair when the coin was hidden under its foot. You will remember that we were convinced he was wrong, made him try again, and then were set right by the hider of the coin, who came into the room and lifting the chair showed the coin on the carpet.

(2) The curious manner in which one dowser indicated the chair under which the coin was first hid, showing the first intent of the hider and his subsequent change of intention.

(3) The manner in which the young man responded to suggestion when he was tried for sensitiveness to radium. You will remember that he "found" or "felt" radium when the box was closed (being then told it was open) and was insensitive to the radium when the box was open (being then told it was closed).

Yours faithfully,

GEORGE C. CURNOCK.

APPENDIX B.

In a paper on "Some Experiments with Water Finders" Professor Wertheimer of Bristol four years ago tried a professional dowser, named Mr. Chennels, of Northamptonshire, with coins concealed beneath saucers. I have never heard of Chennels as a dowser, and Professor Wertheimer seemed unable to obtain the co-operation of a really successful dowser. However, the summary of the experiments on hidden coins tried with Chennels is as follows:—

Experiment 1. 12 saucers used, coins under same; dowser right in 7 cases, wrong in 5.

Experiment 2. 7 saucers used; dowser right in 4 cases, wrong in 3.

Experiment 3. 9 saucers used; dowser right in 7 cases, wrong in 2: a distinct success.

Experiment 4. Place of experiment changed to open air. 12 saucers used; dowser right in 2 cases, wrong in 10, a distinct failure.

Experiment 5. 5 saucers used, coin under one saucer only, correctly found; so that the result of these five sets of experiments was that distinct success was attained in two cases only, distinct failure in one, and very little better than chance coincidence in two cases. The results therefore were inconclusive."

APPENDIX C.

RECORD OF EXPERIMENTS MADE AT SANDERSTEAD,
APRIL 10TH, 1909.

BY BEEBY THOMPSON, F.C.S., F.G.S.

Messrs. Duke and Ockenden recommended Mr. Arthur Ede of Arundel, aged 27, as one who they believed had the power of "Divining," as the term is usually understood, that is to say, he was affected in some mysterious way by running water.

In the experiments detailed a sample of 10 milligrammes of pure Radium Bromide was used, obtained from Mr. Glew of Clapham Road.

The experiments commenced about mid-day in a garden at Sanderstead and extended to near five o'clock, and Mr. Ede used ordinary forked twigs which he had cut himself, but they were rather thicker than he preferred.

Experiment 1. Ede located certain spots in the garden, which, pegged out, made a nearly straight, diagonal line, and this line he predicted was that of a spring. There was no means of proving this. The garden is on Chalk (with possibly a capping of gravel), and it is rather improbable that there is any spring within a moderate distance underground, as the garden is on a slope and no springs come out on the hill-side.

Experiment 2. The garden, mostly grass, was more thoroughly gone over, and the same spots were again indicated; but although Ede walked right over the spot where the Radium was buried a few inches underground in a cardboard box, he did not detect it.

An interval of 15 minutes or more was allowed between successive experiments, and Mr. Ede never knew at any time what the experiments were for. Radium was never mentioned.

Experiment 3. Set tap running in house, and caused Ede to walk over a considerable length of ground by side of house, where the waste water was running only a few inches below ground, but nothing happened.

Experiment 4. Put Ede beside a water-pipe which led to the bath-room, etc., on the floor above, and tested him in various ways by turning the water on and off. On the whole this was very satisfactory. When the tap was turned on and off quickly the response was quick, although Ede and Mr. Maurice Ockenden, who was with him, said they could not hear the water running from the tap. When the tap was turned on very gently, as much as two minutes elapsed before the movement of water was detected.

Experiment 5. Hid the Radium in a slipper standing on the floor of a room. Ede failed to detect it, and at only one point in the room was there a rather doubtful movement of the twig.

Experiment 6. Hid two sovereigns in a small cup standing on a table, and the Radium in a cloth bag hanging by the fire-place. The coins were not detected, but the Radium was accurately located.

Experiment 7. After an interval repeated the last experiment; coins not detected. Radium located just as before. Ede said he seemed drawn to this spot, he had never felt anything like it before.

Experiment 8. After another interval, during which the Radium had been removed from the bag and placed under a cushion on a couch, Ede found that he seemed drawn both to the bag and to the couch, although the bag was empty.

Experiment 9. Further trials led Ede to remark that he couldn't make it out, he seemed to be getting affected all over the room, although when he first began the trials there was little effect on him.

II.

SOME SITTINGS WITH CARANCINI.

BY W. W. BAGGALLY.

A SERIES of articles have recently appeared in Italian newspapers, in *L'Echo du Merveilleux*, in the *Annales des Sciences Psychiques*, and in the *Annals of Psychical Science*, referring to physical phenomena which it was alleged took place in the presence of a new medium, Francesco Carancini. The séances at which these phenomena occurred were held in the residence of Baron von Erhardt, a gentleman who has resided in Rome for some time and who has been instrumental in bringing the alleged supernatural powers of Carancini before the notice of several scientific men. The phenomena said to occur in connection with this medium appear, *prima facie*, to be very similar to those produced by Eusapia Palladino, such as the transportation and levitation of objects, impressions on clay, and luminous appearances; but there are others which it is asserted take place with Carancini and which, so far as my reading and experience go, are dissimilar to Eusapia's. I refer to the writing on lamp black in Latin,

modern and ancient Greek, and in an unknown language, the passing of objects into closed wire cages, and the taking off of the medium's jacket while his hands are presumably securely held by the controllers.

The article that appeared in the April, 1909, number of the *Annals of Psychical Science* is illustrated by flashlight photographs which purport to show the phenomena at the actual moment of their occurrence. Musical instruments are seen apparently floating in the air, and larger objects, such as tables, appear to have been raised from the floor and placed upon the medium's shoulders. In one photograph Carancini is seen levitated. I shall have occasion to refer to these photographs later on.

Dr. Lancellotti communicated the above mentioned article to the *Annals of Psychical Science*. He states therein that "Carancini seems to have discovered his mediumship one evening when he was present at a séance at which Politi was the medium." A few days afterwards another séance took place at which Carancini was persuaded to try his powers as a medium, and these were, according to Dr. Lancellotti, almost at once shown to be even stronger than those of Politi himself. Carancini, for some time, continued to officiate as medium in spiritistic circles only. It was not until the beginning of last year that a series of more carefully controlled experiments could be carried out. These took place, as I have already stated, in the residence of Baron von Erhardt in Rome. During the course of a conversation with Professors Bottazzi and Galeotti (two gentlemen who were present at some of our recent séances with Eusapia Palladino) Mr. Feilding and I were told of the existence of Carancini.

Owing to the short time that I had at my disposal between the termination of the Eusapia séances and Christmas day I was obliged to hurry back to England, but Mr. Feilding while passing through Rome in December, 1908, had an opportunity of assisting at two sittings with this medium. Dr. Schiller happening to be in Rome also assisted at these sittings, and subsequently attended other séances, and Mr. Feilding and he were sufficiently interested in what they observed to recommend the Council to engage in a more systematic study of the case.

Signor Carancini was accordingly invited to England, and during the months of July and August, 1909, gave a series of

thirteen séances. Nine of these took place in Mr. Feilding's house in John Street, Mayfair, and four in the country residence of a mutual friend of Mr. Feilding and myself. At these last a lady was present who was believed to be a physical medium. It was thought advisable to try some experiments in the presence of this lady and Carancini.

I was asked to undertake the general conduct of the sittings and to look after the comfort of the medium. Carancini does not speak English. I spent with him the greater part of his stay in this country. I understand Italian and was consequently of service to him.

Mr. Feilding was present at twelve of the sittings, Mr. Sydney Scott at eight, Sir William Crookes at four, Lady Crookes at three, Sir Lawrence Jones at four, Dr. Wm. MacDougall at two, Mr. Sidgwick and Miss Isabel Newton at one, and I at all the thirteen. Various other friends of Mr. Feilding and myself were also invited to several of the sittings in order to make a larger circle in accordance with the medium's request. Carancini is accustomed to sit outside the cabinet with his back to it. An oblong table, such as a small kitchen table, is placed in front of him, upon which he places his hands. These are controlled by the sitters on either side by holding his hands or by Carancini placing his hands on theirs. His feet are also controlled by the feet of the same sitters. At our séances the controllers took their boots off to enable them better to feel the medium's feet.

With Eusapia Palladino the musical instruments and other objects used in the transportations are generally placed inside the cabinet, but with Carancini they are placed, as a rule, outside on shelves or small tables at his side and at a short distance from him.

I have already made mention of the writing in foreign languages on smoked glass and of the passage of objects into a closed wire case. In the hope that these phenomena would take place with us I had a case made like two picture frames put together, with a glass front and a glass back to them. The inner surface of one of the glass plates was smoked, and could be seen through the other plate, but the smoked surface could not be tampered with without separating the two picture frames. These were securely sealed together. I also procured a wire

cage, the door and wires of which were strongly soldered. It was impossible for an object of a larger bulk than the space between the wires to enter the cage, except by breaking it, unless supernormally. The smoked frame and the wire cage were examined by Mr. Feilding and myself, at the commencement of each sitting, to verify that no writing was then on the smoked glass and that no object had been introduced into the cage. Besides these test apparatus Sir William Crookes supplied two rings cut out of a piece of parchment. The threading of these rings together without either being damaged would have conclusively proved the possibility of the passage of matter through matter. Other objects, such as a tambourine, a toy trumpet, a bell, a zither, an indiarubber ball, etc., were also placed on the table on the right of the medium and on the tray stand and the steps of a ladder on his left. At the third séance, and at subsequent ones, a chair was put inside the cabinet with one or two objects on it. An electrical apparatus with white and red globes hung from the ceiling over the séance table. The intensity of the light could be regulated (from light sufficiently strong for the reading of small print to a mere glimmer) by means of a commutator which rested on the stenographer's table. This was always done in accordance with the medium's request. In other respects he willingly submitted to any precautions that were from time to time suggested. A three-leaved clothes horse, 6 feet in height, upon which a fine mesh hammock net had been tightly stretched and nailed, was placed behind him, with the two outer leaves one on each side of him, at the John Street séances, so as to prevent contact with any of the objects placed according to his wont for transportation. I had some pieces of cardboard painted with luminous paint sewn to his coat sleeves close to his wrists.

The general procedure at Carancini's séances is as follows: After the sitters have taken their places round the séance table and formed the chain, *i.e.* taken hold of each other's hands, and the control of the medium has been established, he requests them to keep silence for a short time and then asks them to talk. While they are doing so Carancini goes into what purports to be a state of trance. An alleged spirit guide named Giuseppe then controls him and produces the principal mani

festations. Questions asked are now answered by Giuseppe through the medium or by means of raps.

I will now describe the phenomena that took place at our sittings, giving extracts from the stenographic notes taken at the time.

Séance I. July 30th, 1909.

Mrs. Sidgwick controlling on the left of medium.

Mr. Baggally on the right.

In very dim light.

Mrs. Sidgwick reports: Raps on my chair. I was touched behind at the back just above the seat of my chair, as if it came through the back of the chair. It was not a definable touch, only a feeling of something.

Sir William Crookes controlling on left.

Dr. Wm. MacDougall on right.

Complete darkness.

The small tray-stand on left of medium, behind the net screen and close to Sir William Crookes, is heard to fall over.

Sir William immediately says: I had my hand holding his between my fingers and the palm of my hand. He was grasping my fingers between his thumb and the first and second fingers and so tightly that it became almost painful. The foot control was perfect. On the white light being turned up the tray-stand and the various objects upon it are found upset on the floor.

Séance II.

Controllers—Sir Wm. Crookes on left.

Lady Crookes on right.

Notes taken in the dark. Raps, apparently on the floor behind medium, follow raps made by ourselves on the table. Both controllers report that his feet are under control, and his hands are quite still on the table. Scratches are heard on the woodwork of the net screen. The medium said he was going to try and produce one more phenomenon. He then raised his two hands, held on each side by Sir William and Lady Crookes, made a great effort and a noise was heard. Giuseppe then said that he had lifted the screen 10 centimetres and it had then fallen back. When the white light was turned up the screen is found changed in position and partly pushed into the opening of the cabinet.

Séance III.

Controllers—Sir Wm. Crookes on left.

Mr. Scott on right.

Light diminished to the last point.

Three raps are heard, position indeterminable, sort of dull thuds low down. Then series of raps apparently inside cabinet. Feet of medium stated to be immovable by both controllers. Hands motionless on table. The medium asks the controllers to hold his legs well and to place them so that they can feel them all the way down from the knee. Medium asks that somebody should knock on the table. Feilding raps four rhythmical knocks; they are answered like an echo, apparently in the cabinet. Feilding does it again and an extremely bad imitation follows, all wrong.

Sir William puts his hand between the back of the medium's chair and curtain. Feilding then asked that raps should be made inside cabinet. Raps are heard of a different quality of sound and Sir William said that they sounded near where his hand was. Sir William says: The medium was moving my hand, and whenever he moved my hand backwards a rap sounded on the floor.

Séance IV.

Controllers—Sir Lawrence Jones on right.

Sir William Crookes on left.

Bright red light. Raps that cannot be localized, apparently low down on floor behind Sir William Crookes. Both hands visible and held on the table motionless. Feet held as before motionless.

Light diminished to No. 3. He moves Sir William's hand, and synchronously with the movements raps are heard low down behind him. He does the same with his right hand with Sir Lawrence Jones' hand with the same result.

Medium asks for paper and pencil and writes something. The writing, when the light was turned up, contained the words, "Non sono Giuseppe sono Zurucraft," (I am not Joseph, I am Zurucraft,) and then follow a few lines of what looks like Tamil. Speaking he says that he was an Indian who died 4000 years ago.

Feilding says: I have asked Giuseppe who it was who answered saying he was an Indian who died 4000 years ago. Giuseppe replied that "HE" did, as the other entity cannot speak. He says they cannot communicate. He only knows by intuition what he wants. When asked how he knew he was an Indian who died

4000 years ago, he said that he has been told by high spirits. He says that Zurucraft often turns up at séances, and that it is quite possible that Padre Ludovico da Castelfino may turn up and address a few words of theological exhortation. He was a theologian of the Bishop of Torraeini, who died 25 or 26 years ago.

Séance V.

Controllers—Sir Lawrence Jones on right.

Mr. Scott on left.

Bright red light. The medium stretches his right hand, clasping Sir Lawrence Jones' hand, three times towards net screen, and the movements are followed by three raps apparently on the floor. The medium rapped Sir Lawrence's knuckles on the table twice, which is followed by raps somewhere behind the medium's chair. He does the same with his left hand with Mr. Scott's knuckles, and the knocks are followed by raps somewhere behind the medium's chair.

The medium enters the cabinet. The screen with net work is placed round him.

Medium takes his coat off with the luminous patches on.

Complete darkness.

A small single light of a bluish colour is seen rather high up. Another light lower down. All the time medium was gasping a good deal. Another light towards the middle of the curtain. Another light from the right side of the cabinet curtain. Two more lights which appear to be separating. A light quite near the left wall appeared. A larger and stronger light low down about three feet from the ground. It is seen by all again. Giuseppe asks us to awaken the medium. Mr. Scott and Mr. Baggally went into the cabinet immediately afterwards and did not perceive any smell of phosphorus.

After séance Mr. Baggally examined the medium all over in order to see if there were any hidden mechanism or electric batteries or anything that would produce the lights, but found nothing except a box of safety matches.

Séance VI.

Controllers—Sir Lawrence Jones on left.

Mr. Feilding on right.

Red light lowered to No. 4.

Medium makes gestures with Feilding's hand in the air. Raps are heard down apparently on the floor—to medium's left. Quite

unevidential. Feilding asks him what he did when he wanted to produce a phenomenon. He said, "I send out fluid." Feilding asked, did he mean muscular contraction? He said, yes.

Séance VII.

Controllers—Dr. Wm. MacDougall on left.

Mr. Haselton on right.

Complete darkness.

Medium raps on table and a rap is heard apparently behind him on the floor. Feilding thereupon gives three raps on the table, and three raps answer apparently on the same place as before. The medium holds his hands up and raps are heard behind him. Controllers report feet quite still. Medium writes. When writing is examined after white light was turned up, it proved to be some more of that apparently oriental writing.

Medium makes a convulsive effort. MacDougall feels a touch on the elbow—then Giuseppe says, You must stop at once; wake the medium instantly.

Séance VIII.

Controllers—Mr. Scott on left.

Mr. C. on right.

Red light lowered to lowest point.

Medium holds his right hand holding C.'s hand out to screen. His hand trembles. Raps are heard.

Thumps are heard. The medium asks the controllers to ascertain that the chair legs are on the carpet. Medium raps twice on table. Raps are heard in reply.

Controllers are changed.

Mr. Haselton is now on the right.

Mr. Claude Askew on the left.

Complete darkness.

Mrs. Askew, who is seated next to Mr. Haselton, says: I feel a touch; it touched my shoulder four times lightly.

Mr. Askew says: I am tapped on left shoulder. The controllers report hands of medium held; position of his head unknown.

Haselton now says: The left hand back of my chair was touched. I wondered what it was, and I was tapped three times by a distinct hand. It was a hand; that I am certain of. Medium's hands reported to be on table and held separately.

Séance XIII.

Controllers—Mr. C. on the right.

Mr. Baggally on the left.

Complete darkness.

Mrs. Lowry reports: I was touched behind. There is some one behind my chair. My name has been called twice.

Before referring to the four other sittings which were held at the country residence of a mutual friend of Mr. Feilding and myself, and at which sittings the lady who was believed to possess supernormal physical powers was present, I will comment on the phenomena that I have just described. The first thing that strikes a reader of the above stenographic notes is the paucity in number of the phenomena and the unsatisfactory conditions under which they were obtained. With the exception of some of the raps which occurred in light, more or less strong, all the other phenomena took place in complete darkness.

Carancini appeared to be willing to submit to any precautions, but somehow no manifestations occurred, with the exception of the raps, until after the light had been completely extinguished at the request of the alleged control Giuseppe. The phenomena were therefore quite unlike those that Mr. Feilding, Mr. Carrington, and I witnessed with Eusapia Palladino and to which we attach great importance on account of their occurrence in good light.

It will be noted that, with the exception of the raps on Mrs. Sidgwick's chair at the first séance, all the raps were heard to sound behind the medium, apparently on the floor or in the cabinet behind his chair.

The fact that the raps were heard in that locality and in close proximity to the medium suggests the probability that they were produced by his tipping the chair on which he sat and striking the floor with the back legs. Mr. Scott, when he was controlling, noticed a suspicious movement of the medium's body when he heard some of the raps, and Mr. C. at séance VIII. just after the note in stenographer's report which reads, "Thumps are heard. The medium asks the controllers to ascertain that the chair legs are on the carpet," makes the following observation, "I should like to

correct that as I was looking round to see if the legs were on the carpet, as I thought, I saw the legs of the chair moving." The raps at the first séances, though not loud, were sharp and distinct, but after a carpet had been placed under Carancini's chair they changed in sound, being then more like thuds. The controller's statements that when the raps were heard the medium's hands and feet were immovable do not prove that he might not have been tipping his chair at those times. His hands and feet could have been perfectly still and yet his body could have tipped the light chair upon which he sat. I have stated that at the first sitting Mrs. Sidgwick heard a few faint raps on her chair. They were inaudible to me. I sat on the other side of Carancini controlling him. These and the raps at the second séance, after the medium had asked the controllers to hold his legs well and place them so that they could feel them all the way down from the knee, were the most evidential.

Taking into consideration the difficulty of localizing sound, the possibility of raps being produced by the cracking of a joint (I have met individuals who made raps in this manner) and the above stated suspicious circumstance of the medium's chair having been seen to move and also of the change in the character of the sounds when a carpet was placed under Carancini's chair, there seems strong evidence that the raps were produced normally.

I attach no importance to the scratches heard on the woodwork of the screen nor to the change of position of the screen at séance II. The back of the medium's chair was in close proximity to the framework, and Carancini's convulsive movements could have produced these phenomena by the rubbing and pushing of his chair against the framework.

The writing by the medium in apparently oriental characters is of no evidential value whatever. Even if it had been really in an oriental language this would not have precluded the possibility of his having learnt to form the characters previously in his normal condition. This hypothesis is supported by the fact that some of these characters written by the medium in our own presence resembled others that are shown in one of the photographs in the *Annals of Psychical Science*. These last were alleged to have been produced by an independent

entity, not by the medium. The name of the Indian who died 4000 years ago, "Zurucruft," has a German sound about it, as if it were intended to represent the past participle of *zurückrufen*, to call back.

When considering the evidential value of a phenomenon it should be borne in mind that if the conditions under which it occurs are such that it could have been brought about by normal means, then a normal explanation should be accepted, as this would be in accordance with our ordinary principles of reasoning.

I apply this rule to the consideration of the other phenomena which took place at our sittings in total darkness.

The falling over of the tray-stand behind the net when one of the medium's hands controlled by Sir William Crookes was brought in close proximity to it, although he did not touch the stand, might have been caused by pushing the net against it. Sir William Crookes' hand was pressed against the net and the net yielded a few inches. The tray-stand stood at the time quite close behind the net.

The lights seen at séance V., within or close to the cabinet, appeared after Carancini entered the cabinet by himself and consequently when he was uncontrolled. He sat on a chair inside the cabinet with the clothes horse surrounding him; but this precaution, which had been suggested by himself, would not have prevented him from standing on the chair, as there was no netting on the top of the clothes horse. A suspicious noise was heard as if the medium were getting on his chair just before the lights appeared high up towards the ceiling. One of the sitters, Mrs. Paton, made the remark at the time—"It sounds as if he were getting on the chair." The medium took his jacket off with the luminous patches on it before he sat in the cabinet. This was a very suspicious action on his part. It suggested that he did not wish the position of his hands to be known at the time that the lights were seen.

When the séance was over I searched the medium and found in his pocket a box of safety matches, and amongst them a few phosphorus matches. I took one of these, and after the medium had retired I produced, in the dark, with the phosphorus match that I had taken, before Mr. Scott and Miss Saunders the stenographer, lights which were in

all appearances identical with those that had been seen at the séance.

The phenomena of the touches remains to be dealt with. Before I refer to these I will relate our experiences at the country residence of our friend. Some of these experiences have a bearing on the methods that in my opinion could have been used for the production of the touches. The results obtained at Mr. Feilding's house up to the eighth sitting had proved almost wholly negative. There were, it is true, a certain number of phenomena besides the raps, but these phenomena had occurred in complete darkness and were of such a nature that the possibility of their having been produced by normal means could not be excluded. Both Mr. Feilding and I were greatly disappointed at these results. We had hoped that the members of our Council and other sitters who attended the sittings would have witnessed phenomena similar to, and under as good test conditions as, those that we had obtained with Eusapia Palladino at Naples. We did not, however, abandon all hope, but decided to continue the investigation in a different environment and in the presence of fresh sitters.

The boisterous manifestations that we obtained at the first sitting in the residence of our friend, seemed fully to justify us in the course that we took.

Miss X., the lady to whom I have referred, who was believed to be a physical medium, sat as controller on Carancini's right, and our host in a like capacity on his left.

Mr. Feilding graphically describes what took place at this séance in a letter to Miss Johnson. These are his words:

August 12th, 1909.

We had a séance last night. The results were sensational to a degree, also exasperating. Unfortunately we had not got our luminous patches nor the network screen; nor were Baggally and I controlling, also it was exceedingly dark. I had every reason to believe that the control was well carried out. The controllers constantly reported that they had the hand firmly by the thumb and their legs were right round the medium's legs. In these conditions we had a large number of pinches and touches and transportations of objects. Some of the manifestations were rather violent and the ladies screamed.

[Our hostess], who sat number two from the medium, had the shoulder of her dress pulled right down, a handkerchief was wiped

all over her face, thrust down the front of her dress inside, and then pulled out again right across her husband, who was controlling.

Miss X., who was controlling on the right (and although very nervous appears to have frozen on like grim death), was seized by the leg and nearly pulled out of her chair, and subsided in shrieks upon the floor, still grasping the medium's hand when the light was turned up. Objects at a distance of more than a foot from my extended hand, when sitting in the medium's position, were moved, one of them being transported to a second table, added at the further end of the medium's table, in order to accommodate the large circle. A hand felt about all over Miss X. and Miss W., who was holding her in her arms to give her courage.

Further, a dinner bell placed on a chair in the cabinet fell to the ground with a loud crash.

At last, thought we, the phenomena are genuine. Mr. Feilding and I therefore decided to use extra precautions and to control the medium ourselves. We did so the following evening, Mr. Feilding controlling on the right and I on the left.

At this sitting Miss X. occupied a seat next to me on my left.

Shortly after the light was extinguished the usual raps were heard, apparently on the floor behind the medium, but what surprised me was that they were accompanied by loud raps under Miss X.'s chair. I very gradually lowered my left hand, which I had free, and placed it under the chair of this lady, till I could feel the heels of her feet. I then detected Miss X. striking the floor with the point of one of her boots, thus producing the loud raps that were heard under her.

This discovery immediately gave rise in my mind to the suspicion that some of the phenomena of the previous séance had been produced by her. I also could no longer feel sure that she had continuously held the medium's hand while she was controlling him. The evidence for the genuineness of the manifestation was further vitiated by Mr. Feilding and my detecting the medium, shortly after, in the fraudulent production of phenomena by means of his right hand, which he had liberated after resorting to the trick of substitution of hands. Owing to the luminous patches on his sleeves the first substitution was immediately detected. After this the control of his hands was conducted with deliberate carelessness and the substitution was repeated four or five times. It was

carried out with extreme caution. We could see the medium's right hand being retired, at a snail's pace, from contact with Mr. Feilding's hand while he substituted his left hand for it. After this Carancini passed his free hand under the table, touched us, and pulled our coats. It should be noted that at the time of the substitutions the medium purported to be in a state of trance and under control of Giuseppe. I am unable to say whether this was really the case. If it was, Giuseppe must have been the guilty party who perpetrated the frauds, and he must have practised them for a long time previously to this series of sittings. I sometimes think that, with physical mediums, the alleged control serves as a very convenient scapegoat, ever ready to hand to bear the blame which otherwise would have attached to the mediums when they are found out in trickery.

Only three phenomena now remain to be described, *i.e.* the movement of a pencil, the touches on the shoulders of two sitters at the third sitting at our friend's house, and the luminous appearances at the fourth sitting. A pencil and paper had been placed on the séance table at a distance of about 3 feet in front of the medium. This pencil was heard, in total darkness, to move apparently independently two or three times. I must observe that previous to the first movement Carancini had leaned his head on his outstretched arms on the table. By this action his hands, which were tied to the hands of our host and myself, were brought close to the pencil, and it was not impossible for him to have taken hold of it with the tips of two of his fingers and, after he sat back in his chair and raised his hands, to have let the pencil drop on the table and thus produce the sound. When the pencil was heard to move a second time 'Giuseppe' said, "I did not do that." I have a strong suspicion that Miss X., who was seated opposite to where the pencil was, produced this phenomenon. I permit myself to say this as Miss X. has since admitted to our host her offences in respect to these sittings.

Carancini at this séance not only had his hands held by the controllers but his wrists were tied to theirs. It was not possible for him to effect a substitution of hands, nevertheless our host and I, who were controlling, felt light touches on our shoulders on the sides next to the medium. When I

received a touch I previously felt a movement of the medium's arm which gave me the impression that he was leaning his body towards me. The touch felt as if he were pressing my shoulder gently with his nose.

The only manifestation at the last séance, held in our friend's house, was the appearance of a few lights, one at a time, in or near the cabinet, after Carancini had entered it by himself uncontrolled. Each light resembled a phosphorus match head when rubbed between the fingers. After the sitting was over the medium was insistent about my searching him. He possibly may have had in his mind the fact that I had found a box of matches on him on a previous occasion. I searched him, but found no matches this time. A single phosphorus match, however, would have sufficed for the production of the lights, for it is so small an object that it could have been easily concealed about his person after the lights were seen.

I have said enough to show that all the phenomena that we obtained with Carancini were of an unsatisfactory nature. With the exception of the raps they all took place in absolute darkness.

The medium, or 'Giuseppe,' was detected several times carrying out the trick of substitution of hands, after which the sitters got touches. When he was not able to effect a substitution, owing to his hands being tied, there were indications that he then made use of his head to touch the sitters.

It is by the above methods that he, in my opinion, produced the touches which were felt at the John Street sittings.

The only touch that could not have been produced by either of the above methods was the one felt, in the dim light, by Mrs. Sidgwick at the first séance. I understood Mrs. Sidgwick to say, however, just after she reported the touch, that she came to the conclusion that she was mistaken in the cause of her sensation, which she found was really due to the pressure of the bottom bar of her chair against her back.

Great importance is attached, by believers in Carancini's phenomena, to the flash-light photographs which were taken at his séances. Let us, for a moment, consider what their value is for evidential purposes. Being instantaneous photographs, they can, by their very nature, only show the levitated object for a moment. They do not show the events that cause the object to be in the position in which it is seen.

We read in Dr. Lancellotti's paper that Carancini's control, 'Giuseppe,' indicates the exact moment the photographs can be taken by calling out the word "Fuoco."

Now, what is to prevent a fraudulent medium,—just at the moment that he throws a small object into the air, or after he has pinned or hooked it to the cabinet curtain, or after he has placed a heavier object on his shoulders, or on another point of support,—from calling out the word "Fuoco," or any other word as a signal for the photograph to be taken at that convenient moment? It will be noted that in the photographs only small objects appear to be floating in the air. All the heavier ones have a point of support. Carancini himself at the moment of his alleged levitation, appears to be standing on his own chair.

It may be said that the medium could not have produced the phenomena fraudulently, as the photographs show that his hands were controlled at the time. To this I reply that although both Carancini's hands were in contact with those of the controllers at the instant that the photographs were taken, yet it was quite possible that one of his hands was free just before he called out the word "Fuoco." I have ample grounds for making this assertion. These grounds are based on the careful observations that Mr. Feilding and I were able to make of the process that Carancini or 'Giuseppe' resorted to when he carried out the substitutions of hands at the time that we were controlling him. It was very interesting to watch the rapidity with which he replaced his right hand on Mr. Feilding's immediately after he had brought about a phenomenon. He would touch us or pull our coats with his free right hand and immediately afterwards lift his left hand from the back of Mr. Feilding's and replace it by his right hand, the action being accompanied by a strong convulsive movement of his body, by his then violently pulling our hands, in contact with his own, up into the air, and by the uttering of a loud groan.

Flash-light photographs do not prove the genuineness of a phenomenon. They merely give us a picture of what is actually happening at any one time without showing us the preceding actions of the medium leading up to the event.

In regard to the substitution of hands that was detected at one of our sittings when the medium professed to be in a trance,

if it be asserted that this may have been an action for which the medium was not responsible, I may repeat that it was performed at the time with great deliberation and apparent care to avoid detection, and also that such a trick, to be carried out with success, requires previous training, which it is difficult to suppose could have been effected in a trance state.

In conclusion, I would point out that the phenomena obtained at these séances differed fundamentally from those we witnessed with Eusapia Palladino at Naples, not only in that Carancini's phenomena (with the exception of the raps) occurred in complete darkness, whereas with Eusapia Palladino many of the phenomena took place in light when her hands and her whole body were in full view, a condition which is of course essential for any good evidence for supernormality; but also in that there was definite positive evidence of fraud in Carancini's case.

DURING the discussion that followed Mr. Baggally's paper, MR. SYDNEY C. SCOTT, who had been present at all the sittings held with Carancini in London, said:

The arrangements of the room in which the sittings were held had been very carefully made by Mr. Feilding and Mr. Baggally, and the device of the patches of luminous paint on the medium's sleeves was an excellent one, enabling the movements of his arms to be seen, even when there was least light.

The manifestations which took place at the sittings when I was present were of four kinds, viz.:—(1) Raps or taps, (2) upsetting a small table, (3) the production of moving lights, and (4) the writing of some strange characters.

The table at which we sat was a small light deal table, at one end of which Carancini was placed, flanked closely on each side by the controllers, who held his hands firmly and also his legs by wrapping theirs round his.

The raps which took place were faint in the extreme and could only be detected by listening intently. We all agreed that the sounds proceeded from the region of the floor and in the rear of the medium's chair. By sitting on the extreme front edge of a chair it is quite easy with scarcely any perceptible muscular movement to make the chair tilt forward and in this way to produce faint taps on the floor. I satisfied

myself when acting as one of the controllers that this was the way the taps were produced, as I could feel slight movements in the medium's leg, produced by extension and contraction of the muscles which synchronised with the sounds.

With the view of testing this further, I asked Mr. Feilding to put the medium's chair at a subsequent meeting on a carpet instead of on the parquet flooring. This was done, and, as we anticipated, the taps were then of the muffled kind which might be expected when the legs of the chair struck the floor covered with carpet.

The upsetting of the small table only occurred once. Sir William Crookes was then acting as one of the controllers, and it was agreed that the occurrence possessed no evidential value, as the medium's movements were very convulsive at the moment, and although his hands were not released and he was enclosed by the netting cage, yet it seemed quite possible that he could have tilted the table over with his elbow. The table was standing near the netting, which had a certain amount of slack or elasticity and yielded to pressure. On subsequent occasions the table was put further away from the medium and never fell over again.

The appearance of the lights also only occurred at one sitting. On this occasion the medium had asked to be put inside the cabinet or alcove and a chair was placed there for him to sit on. After an interval a small spot of light appeared high up and apparently at the top of the curtain, about the height the medium could reach easily by standing on his chair. This light was repeated several times and was occasionally duplicated. It alternated with the appearance of luminous patches rather lower down.

At the close of the sitting Mr. Baggally asked Carancini to allow himself to be searched before leaving the room, a request to which he readily acceded, and Mr. Baggally and I accordingly examined him and went through his pockets. The contents were found to comprise a few unsuspecting articles and a small box of matches. Without expressing any suspicion of these, Mr. Baggally with the dexterity of a practised conjuror possessed himself of a few of the matches, unknown, I think, to Carancini, who then left the room. As soon as he had gone Mr. Baggally switched off the electric light and then

produced the identical effects of the moving spots of light which we had witnessed during the sitting.

The writing of strange characters happened twice, the writing on the first occasion being much more regular than on the second. A marked feature about the first writing was the speed with which it was produced and its regularity.

The characters, or some of them, bore a resemblance to certain Greek and Russian characters, but we were told by Giuseppe, Carancini's alleged control, that they embodied a message from an individual who lived some 4000 years ago, though, as the interpretation was not vouchsafed, we were not much the wiser. It was obvious that the production of these complex characters at such a rate of speed in the dark would certainly require a large amount of practice beforehand, except on the hypothesis, which seemed untenable, of their being produced genuinely by external control.

In view of all these experiences, I had arrived at a definite opinion adverse to the genuineness of all the phenomena which had occurred during the ten sittings at which I was present. In regard to these sittings I was satisfied not only that Carancini had cheated, but that he had cheated all the time and whenever he could. Thus the results were disappointing, not only because of the total absence of anything in the nature of genuine phenomena, but also because of the presence of fraudulent tricks perpetrated by the medium.

DONATION RECEIVED.

We wish most gratefully to acknowledge the receipt, on December 20th, 1909, of two £5 notes which were sent anonymously to the Secretary as a contribution to the funds of the Society. The gift is appreciated not only in itself but also as evidence of the donor's sympathy with our work.

SUPPLEMENTARY LIBRARY CATALOGUE.

Books added to the Library since the last List, JOURNAL for February, 1909.

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* Presented by the Publisher.

** Presented by the Author.

† Presented by Miss Dodge.

†† Presented by Sir Lawrence Jones.

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DISCUSSION OF THE NAPLES REPORT ON

EUSAPIA PALLADINO.¹

I.

MR. PODMORE in his paper (*Journal* S.P.R., Dec. 1909) on the above Report limits his analysis to three séances, V., VI., VII., and to a certain class of phenomena depending for their evidential value on the sense of touch alone and to the phenomena at which one member of the Committee (B.) controlled on the right.

For a normal explanation of the phenomena at these three séances, he says: "All that we need assume is the deception of a single person (B.) and a single sense—and that the sense of touch."²

From this limited analysis he desires his readers to draw the conclusion that the phenomena, of whatever nature, at all the séances, including those at which B. was not present, were of a non-evidential nature.³

I would say that I entertain the greatest admiration for Mr.

¹ See *Proceedings* S.P.R. Vol. XXIII. pp. 306-569.

² Mr. Podmore limits the words "the deception of a single person" to B., as he says in his paper that the intervals during which C. controlled on the right of Eusapia were unproductive [of phenomena], therefore C. could not have been deceived.

³ When dealing with the report as a whole Mr. Podmore definitely states that the Committee's method of investigation failed. He also says, "I see no reason to doubt that the criticism made [by me] on these séances will apply *mutatis mutandis* to all the rest."

Podmore's analytical and logical powers, but he will pardon me for saying that in this case his argument appears to me to lack logical consistency.

The following propositions :

- (1) Because on the assumption that a single person was deceived in his sense of touch, certain phenomena were non-evidential, therefore the other phenomena which occurred at other séances, at which B. was not present, were also non-evidential:
- (2) Because certain phenomena, depending for their evidential value on a single person's sense of touch, were not evidential, therefore other phenomena witnessed by the members of the Committee not depending for their evidential value on their sense of touch alone were also non-evidential;

appear to me to be illogical.

Mr. Podmore begins by setting aside certain phenomena, such as levitations of the table, etc., as by their nature inconclusive. The distinction he draws appears to me an arbitrary one, and I am unable to see any justification for it.¹ Further he limits himself for the details of his criticism to the phenomena of the three séances V., VI., VII., but includes in his conclusion the phenomena of all the other séances. The words that he uses, "this method of investigation . . . has failed," can but mean that no phenomena whatever were of any evidential value.

I think that this sweeping condemnation of all the phenomena—no matter of what nature—justifies me in bringing forward any incident from any séance in answer to his criticisms, and in what follows I propose to use this liberty.

Mr. Podmore says :

To analyse with care the whole mass of evidence would be an extremely laborious undertaking. There are only five completely

¹The reason he gives is "difficulty of isolation," but surely Mr. Podmore does not mean to imply that in every case the phenomena thus set aside (1) were so mixed up and entangled with others of a different character, or (2) that they always occurred in contact with Eusapia's physical organism, so that it is impossible to find in the Report a clear cut statement of the isolated occurrence of any one. If Mr. Podmore attaches either of the above meanings to the word 'isolation' the first is at once refuted by the report of séance IX., 10.13 to 10.23,—to give only one example,—and the second by the report of séance XI. 10.18,—to give also only one example.

successful séances—séances, that is, which include the whole range of phenomena, from tilts of the table to phantom heads—viz., V., VI., VII., VIII., and XI. But at séance VIII. and XI., except for an unproductive hour at the beginning of séance VIII., one side of Eusapia was under the control of a visitor.

Mr. Podmore uses here the words “unproductive hour” in an arbitrary sense, for during this very hour, amongst other phenomena, the following are reported.¹

Séance VIII., 10.15. F. The table tilts towards medium and then a complete levitation of it.

F. Her hands on the table holding and above C.’s and my hands.
Her left foot on mine.

C. Her right foot was just touching my left foot. My left knee pressing against her right knee.

10.18. Two complete levitations of the table closely following one upon the other.

F. She had asked all except the controllers to take their hands off the table, and they had accordingly sat back. My right hand across both her knees. Her left foot undoubtedly on mine. Both her hands on the table and visible.

C. Her right foot pressing against my left foot. My left knee pressing against her right knee. I passed my hand between her body and the table several times [showing that there was no hook or attachment. C., Dec. 11/08].

I do not bring forward the above phenomena for evidential purposes, as visitors sat at the table (of whose honour, however, I do not entertain the slightest doubt), but to show that, contrary to his statement, this hour was not unproductive.

This may appear captious criticism on my part, but as Mr. Podmore requires absolute completeness in the description of the control by the members of the Committee, so should he be absolutely complete in his criticism and not exclude certain kinds of phenomena.

I continue to quote from his paper:

Séances V., VI., and VII., represent therefore at once the high water mark of the phenomena and the best conditions of control.

¹I give the description of the control in detail in order to save the reader the trouble of having to refer to the report.

This is misleading, as the best conditions of control did not take place only at these séances. (See amongst others séance IX., 10.14, 10.16, 10.17. Complete levitation of séance table when strongest light was on and Eusapia's hands were visible and also her body down to her feet. Séance IX., 12.38—C. grasped by a complete hand through curtain, Eusapia's hands controlled and visible on the table and feet controlled.)

Mr. Podmore says :

Two conclusions at once emerge from this closer analysis.

(1) That Eusapia is afraid of Mr. Carrington. Twice in the course of these séances he was, by Eusapia's request, displaced from the control of the right side ; so that in fact save for two brief and unproductive intervals at the beginning of séances V. and VII. respectively, he was not allowed, during these three séances, to sit at Eusapia's right.

Although it is not stated in the Report, it is a fact that Mr. Carrington was ill and was compelled to keep his bed for some time during the course of these séances, and when Eusapia asked him to retire from his control at séances V., VII., she said that she did so because his vitality was very low.

I cannot of course either substantiate or contradict Mr. Podmore's conclusion that Eusapia was afraid of Mr. Carrington, but I would ask, if she was afraid, why she allowed him to control her on the right during the whole of séance IX., when many phenomena occurred on his side, and she did not ask him to retire.

I continue to quote from the same portion of Mr. Podmore's paper :

So that, in fact, save for two brief and unproductive intervals at the beginning of séances V. and VII. respectively,

The word "unproductive" is here again used arbitrarily, for in the interval at the beginning of séance V., when C. was controlling on the right and F. on the left, amongst other phenomena, the following is reported—

10.13. Partial levitation on the two legs away from medium.

F. Both [E.'s] hands were off the table at the time the table went up and were clenched at a distance of about three or four inches from the table, slightly below it. The

table remained up and then fell back. My right hand was on both her knees. I was perfectly certain of her left foot.

C. I have my left foot on her right clearly. My left knee pressing against her right.

And in the interval at the beginning of séance VII., 9.47, when C. was controlling on the right and F. on the left, occurred that most remarkable phenomenon, the bulging of Eusapia's dress, which took place in full light when her hands were visible to all, and she showed us that the controllers were holding different feet and that there was no mechanism under her dress (see C.'s description of foot control and B.'s note to séance VII.). Therefore Mr. Podmore has clearly omitted to notice that these intervals were not unproductive.

Mr. Podmore concludes further:

(2) That at these three séances *as a rule* she preferred to make use of her right limbs.

The words "as a rule" would imply that sometimes she made use of her left limbs. There is an inconsistency here with his assertion at the end of his criticism.

For the three most successful test séances [V., VI., VII.] all that we need assume is the deception of a single person [*i.e.* B., who controlled Eusapia's right limbs] and a single sense—and that the sense of touch.¹

Referring to the same portion of his criticism, I read:

(2) That at these three séances, as a rule, she preferred to make use of her right limbs. Whether this performance is characteristic of her séances generally I am unable to say; but the Committee of the Institut Général Psychologique reported that Eusapia suffered from a painful corn on her right foot, which rendered her intolerant of the more effective control of that foot, viz. by placing it under the foot of the controller.

I do not know what object Mr. Podmore had in making use of this sentence unless it is that he wishes his readers to infer that Eusapia was intolerant of her right foot being

¹See my previous foot-note regarding Mr. Podmore's limitation of the words "the deception of a single person" to B.

controlled in this manner at these three séances. I have just quoted above C.'s report of his control of Eusapia's foot (Séance V., 10.13) in which he makes use of these words, "I have my left foot on her right clearly." This shows that the inference of her intolerance in this respect, at these three séances, is incorrect.

For another occasion on which the medium's right foot was under the controller's left foot, see séance I., 11.44 (F. My left foot was pressing strongly on hers).

Mr. Podmore goes on to say:

Setting aside the simpler and commoner phenomena—levitation of tables, bulging of medium's dress, movements of curtains, thumps and raps—which are so difficult to isolate as not in any case to afford a crucial test—I challenge the Committee to point to a single phenomenon (grasp of hand, transportation of object from cabinet, or appearance of head, hand, or other similar object) presented at these three séances [V., VI., VII.] which could not be explained on the assumption that Eusapia succeeded in freeing the right hand, or possibly, in some instances, the right foot.

As there was no difficulty in isolating the phenomena of levitation of tables, bulgings of medium's dress, etc., at our séances, Mr. Podmore's setting aside of these as stated above on this ground does not appear justified. Inasmuch as some of these occurred under the most crucial test conditions, I cannot set them aside when considering his challenge.

There appears to be an implication in the challenge; it is this: All the phenomena of the nature which Mr. Podmore instances (grasp of hand, etc., etc.) were carried out by the right hand or right foot of Eusapia. This implication is fortified by the sentence at the end of his criticism, in which he says—"For the three most successful test séances at any rate, all that we need assume is the deception of a single person [who was controlling the right limbs of the medium] and a single sense, and that the sense of touch."

Now, if it can be shown that phenomena of the nature mentioned in Mr. Podmore's challenge occurred at these three séances, which could be explained on the assumption that Eusapia succeeded in freeing her *left* hand or possibly her *left* foot, *the implication falls to the ground.*

I proceed to bring forward some of these phenomena :

Séance V., 11.38.

- C. I hold it [my hand] about two feet above her [medium's] head. . . .
- C. Now I feel a hand pushing against my right hand.
- F. Her left foot on my right. My left hand on her knees.
- C. Again a hand pushes my right hand; again a hand pushes strongly. I felt resistance as I pressed the curtain gently.
- B. Her right hand *in* my left hand on the table. . . .
- F. Her two hands are at least two feet apart.

Note.—(F. had previously reported that he had hold of her left hand, but it was not stated that her left hand was visible nor where it was.)

Séance VI. after 12.6 a.m. F. stands to the left of C. [who controls on left of medium] and leans over with his left hand outstretched about $2\frac{1}{2}$ feet above and to the left of the medium's head. Immediately after

- F. I am touched by something coming straight on the points of my fingers.

12.11 a.m.

- F. I am touched again, I am taken hold of by fingers and I can feel the nails quite plainly.
- C. Her head pressing against my head. I am absolutely holding¹ her left hand on the table.
- B. I am absolutely certain that her right hand is on my left hand on her right knee.

Note.—Her left hand not stated to be visible.

Séance VI., 12.17. F., C. and B. see a white thing over Eusapia's head and immediately after a hand pulls B.

12.19.

- C. At that time I had hold of her left hand in my right on my corner of the table and I could feel her arm up as far as the elbow . . .

¹Should Mr. Podmore say that Eusapia could not have had her left hand free, as C. reported that he was holding it, I would reply that Eusapia could not have had her *right* hand free whenever B. reported that he was holding it.

B. Her right hand was resting on my left hand on the table and I was holding her thumb.

Note.—Her left arm and hand not stated to be visible.

From the above considerations it will be seen that Mr. Podmore's implication that all the phenomena at these three séances were carried out by Eusapia's right hand, or right foot, is an incorrect one. He should have challenged the Committee to point to a single phenomenon (grasp of hand, etc., etc.) presented at these three séances which could not be explained on the assumption that Eusapia succeeded in freeing her right *or* left hand or, possibly in some instances, her right *or* left foot.

I now proceed to consider the challenge. Mr. Podmore excludes levitations of the table, bulgings of medium's dress, bulgings of curtains, thumps and raps, and also other phenomena, *e.g.* movements of objects in the cabinet. The challenge to have been a complete one should have included these, as they occurred at these three séances, and they are as much phenomena as those to which he wishes the challenge to be restricted, and they should be taken into consideration when endeavouring to arrive at a correct conclusion as to whether phenomena of the nature that he mentions, and other phenomena, could have been explained on the assumption that Eusapia succeeded in freeing the right hand or the right foot.

I will enumerate some phenomena which will meet the challenge in the restricted form and also in the complete form which should have been adopted by Mr. Podmore.

Séance V., 11.51. Transportation of small table from cabinet between the left of medium and F.

Note.—Eusapia was visible and motionless while this was going on. Her legs under the séance table. Her back towards the cabinet. The back of her chair between her and the cabinet. No possibility of substitution of hands or feet. I reported at the time that her right was *in* my left resting on the table and her right foot on my left, and that I felt her knee against my knee. Assuming that her right hand, or right foot, was free, it was a physical impossibility to effect the transportation with her right hand, or right foot, on the left side of the medium in the manner that it took place.

Séance VII., 10.30.

- F. She squeezes my hand and the curtain comes out and covers my chair.
- F. Her hand was about $2\frac{1}{2}$ feet from the curtain and her foot on mine as before.
- B. Same control as before [*i.e.* her right hand was on the table on my corner and visible. My left hand on her two knees and her right foot on the toes of my left foot]. Her back was at least a foot from the curtain.

Note.—The medium sat motionless, her legs under the séance table. Both her hands were visible at the time, therefore her right hand was not employed in the production of this phenomenon, and it was a physical impossibility for her to make the left-hand curtain come out and cover F.'s chair with her right foot even if it were free. The séance table being turned broad ways towards the medium, F.'s chair was not in close proximity to her (see diagram, p. 468 of our report).

After 10.30, about 10.33.

- F. Immediately after she held my hand out away from her towards the small stool, which is somewhere (under the curtains), I do not know where, and it jumped.

10.33.

- F. Both her hands are free but quite visible. Her left foot is on mine.
- B. I also see both her hands, free, and both her knees, which are under the table, and her right foot is on my left foot.

Note.—Not only were her hands visible but her knees also. They were under the table between its narrow legs. Eusapia sat with her back to the cabinet. If her right foot had been free it would have been impossible for her to use it (her legs being under the table in front of her) to make the stool jump behind her inside the cabinet. She did not use her right hand as it was visible.

To a reader of our report who does not approach the consideration of the phenomena under the assumption that the Members of the Committee were continuously hallucinated or that they had lost their sense of touch, during the whole course of the sittings, the phenomena (which for their fraudulent

production would have necessitated the use of one of Eusapia's hands), at the séances V., VI., VII., when B. reported that her right hand was in his left or that he was holding or feeling her right thumb, would have offered evidence that Eusapia did not use her right hand for their production.

See amongst others, *e.g.*:

Séance V., 11.38. *Eusapia's right hand in B's.* A hand pushes C.'s hand through curtain.

Séance V., 11.51. *Eusapia's right hand in B's.* Small table transported from cabinet between F. (who controls on the left) and medium.

Séance VI., 12.17 to 12.19. *B. holding medium's right thumb.* A white thing appears over medium's head and a hand from cabinet pulls B.'s sleeve.

Séance VI., 12.26. *B. feeling medium's right thumb.* C. (who is on left of medium) pulled by the hair of his head by a complete hand through the curtain;

but to a reader who approaches the consideration of the phenomena under the contrary assumption evidence of this kind will be useless. The argument between him and the Members of the Committee would narrow itself to an assertion on his part (he not having been present at the séances) that they were constantly hallucinated, or deceived, and on their part (they having been present) to an assertion that they were not. Figuratively speaking, it would be arguing along two parallel lines which can never meet.

I now leave Mr. Podmore's challenge and proceed to comment on his statements as to the conditions of control.

It will be noticed on perusing these statements that Mr. Podmore is very particular as to the precise wording of the various controls, and he places great importance on the difference (not in the nature only, but in the wording also) of the control of the left and the right hand of Eusapia. As he is so hypercritical in this last respect I am reluctantly compelled to imitate him and to be equally hypercritical with regard to the words which he alleges were used in the description of some of the controls.

His first statement is to the following effect:

Throughout these three séances, whereas Eusapia's left hand is generally reported as lying in or being held or grasped by the hand

of the controller on that side, the right hand as a rule is reported as resting on or lying on, or lying under, the other controller's left hand. The difference, in view of Eusapia's known propensities for cheating by substitution of hands, is important.

Note.—Not once is it stated, during the whole course of these three séances, that Eusapia's left hand is *lying in* the hand of the controller on the left. Not once is the statement made that her left hand is *grasped by* the controller on that side.

Only nine times (not as a rule) is it stated that her right hand was *resting on* the other controller's left hand. Not once is it mentioned that her right hand was *lying on* the controller's left hand. Not once is it reported that her right hand was *lying under* the controller's left hand.

Mr. Podmore's next statement reads:

It happens unfortunately that while the control of the left hand is generally stated precisely—*e.g.* "left hand held in my right visibly on the table"—that of the right is often stated in general terms, such as "Control perfect," or "Control as before." Frequently at the critical moment the statement is incomplete. Sometimes no statement at all is forthcoming.

Note.—Only six times (not generally) is it stated that the *medium's left hand is held in controller's right visibly on the table.*

Only four times (not often) did B. use the words *Control perfect*. The controller on the left used the words "my control is quite complete." The definite words "*Control as before*" were used 16 times by B., but Mr. Podmore omits to say that the controller on the left made use of the same words 12 times. The statement was made incompletely by B. 17 times, but Mr. Podmore omits to notice that it was made incompletely by the left controller also 17 times. As regards *no statement at all being forthcoming*, I would observe that this occurred about an equal number of times on the left and on the right.

The phenomena followed each other sometimes so rapidly that there was not time to dictate the control, and when the controllers were able to do so, they were more intent on the security of the control than on the precise words that they should use in describing it.

As Mr. Podmore excluded from his challenge certain phenomena which offered good evidence for a supernormal force being at work, so in the above statements has he excluded from his consideration B.'s descriptions of his best conditions of control at séances V., VI., VII., when he reported that Eusapia's right hand was visible, that both her hands were visible, that her right hand was in his left visibly, that he was holding her thumb, that he was feeling her thumb, that he was holding her right hand in his left. Mr. Podmore's criticism consequently is defective and gives his readers a wrong impression as to the severity actually exercised by B. in his control of Eusapia's right hand.

Regarding his next statement, No. 3, which begins with the words:

(3) On many occasions it is reported that the right hand curtain has blown out over the controller on that side so as to cover his head, or his hand in contact with Eusapia's right.

I will say that I agree with Mr. Podmore's observations on the imperfection of the report in recording some of the times that the curtain was blown over, or remained on, or was removed from the hand of the controller on the right; but I would observe that at the time that it covered my hand I was most rigorous, assuring myself continually that it was the medium's right hand by feeling her thumb, equally when her hand was on mine as when mine was on hers, also assuring myself that it was a living hand by its warmth, movement and responses to my pressure.

On the one occasion (not on the many occasions, as Mr. Podmore says) that the curtain was blown over my head I immediately removed it from that position (see V., 10.57-10.58 p.m.), and on the only occasion that it was placed between the medium's and my hand, I at once took it from between our hands, felt her bare flesh, and squeezed her thumb (see séance VI., about 12.16 a.m.).

If all the phenomena at all the séances had taken place with one of the controllers' hands under the curtain, then (on the assumption that they had lost their sense of touch) Mr. Podmore's implied assertion that Eusapia had one of her hands free would have weight; but the majority of the phenomena

occurred when the curtain was not covering one of their hands; nevertheless Mr. Podmore condemns all the phenomena as non-evidential, even those which took place in full light, when both the medium's hands were clearly seen and at the same time her body was in view down to her feet, while the controllers were assured by *tactual* examination or by their sense of sight that no mechanism was being brought into play and when it was certain that there was no accomplice. On these last phenomena he has not a word to say (see my final note in the Report for examples of these).

I pass on to Mr. Podmore's next statement:

(4) Eusapia is reported as occasionally releasing one hand momentarily and replacing it. This procedure is not reserved exclusively for the right hand. In séance V., for instance, (10.44½ and 11.36 p.m.) her left hand is twice released. But her right hand is released more frequently and to more purpose (see *e.g.* VI., 12.4, 12.30; VII., 10.54). On each of these occasions after control is renewed it is found that both Eusapia's hands are on her knees, the right hand lying *on* the hand of the controller on that side, the left hand held by the other controller. These of course are Eusapia's usual preliminaries for substitution of hands. And on each of these three occasions the release of the hand was followed in a few minutes by the appearance of a "head" or nondescript object from between the curtains. At VI., 11.40 (about), the release of the right hand is followed as usual by a nondescript appearance from between the curtains, but the right hand is reported on the table under the curtain [and her left hand visible on the left controller's hand on the table].

The letters "*e.g.*" in the parenthesis (see *e.g.* VI., 12.4, 12.30; VII., 10.54) would imply that there were several other occasions on which, after renewal of control of Eusapia's right hand, the medium's and controllers' hands were in the positions that he mentions.

There was only one other occasion, VII., 10.59. I must point out that at séance VII., 10.54, it is not stated that Eusapia's right hand was released; therefore Mr. Podmore should not have included this occasion in his parenthesis, and consequently the appearance of a nondescript object at VII., 10.57-10.58 cannot be taken into account when referring to a release of Eusapia's right hand. The words used in the

Report are: "Medium asked if she could touch the curtain for a moment, but she did not attach anything to it." It should be noted that Mr. Podmore makes no mention (with the exception of VI., 11.40 about) of the occasions on which a head or nondescript object appeared from between the curtains when there was no possibility of a substitution, as both the medium's hands were controlled apart, or separately, on the table, or one hand was controlled on the table and the other on her lap (see séances VI., 11.47 (about)—12.17 to 12.19—12.40; VII., 11.30). All that Mr. Podmore's statement really amounts to is to show that on two occasions, at séance VI., 12.4 and 12.30, when a head and nondescript object appeared (after renewal of control of Eusapia's right hand), her hands and those of the controllers were in a position that might have enabled her to carry out a substitution. That she did so he does not prove.

Mr. Podmore proceeds to say:

If the reader wishes to verify these statements, let him closely study the sequence of events in séance VII., 10.54 to end, and let him endeavour from the record to make out the exact nature of the control exercised on Eusapia's right hand at each point, its position, whether on the table or in her lap, and whether or not it was held under the curtain. The defects of control, it will be found, culminated in this séance. So did the phenomena.

Mr. Podmore is justified in pointing out the defectiveness of the report as regards its recording whether or not Eusapia's hand remained under the curtain at séance VII. (not from 10.54 but from 11.17; see his statement No. 3 and my comments on that statement), to end of this séance.

But his words:

Let him [the reader] endeavour from the record to make out the exact nature of the control exercised on Eusapia's right hand at each point, its position, whether on the table or in her lap, are misleading, for any reader who refers to the Report will find that all B.'s descriptions of his control of Eusapia's right hand, with the exception of ten, were quite definite. I think he will also conclude that the control was adequate. Thus:

Séance VII. 10.54. [No phenomena, therefore no description of control dictated by B.]

- 10.57. B. Her right hand, which I am absolutely sure is her right hand, as I feel the fingers, rests on my left hand, both resting on her right lap.
- 10.58. Her right hand on my left hand, both on my knee.
- 11.2. During the levitation I held her right hand in my left hand, resting on her lap.
- 11.13. She had her right hand on my left hand, always resting on her knee.
- 11.17. She has her right hand in my left hand resting on the table.
- 11.20. During the whole of this phenomenon her right hand was resting on my left hand on the table.
- 11.30. My control of foot and hand is exactly the same as before.
- 12.25. She holds my left hand with her right hand. She squeezes my hand while this levitation takes place. My hand was also on her knee in her hand.

One word on Mr. Podmore's last statement in his paper:

The above considerations suggest that, for the three most successful test séances at any rate, all that we need assume is the deception of a single person and a single sense—and that the sense of touch.

I would point out the inconsistency of using the words "a single person," as, if Mr. Podmore's theory holds, obviously not a single person but two people were deceived. Not only B. but also C. sat on Eusapia's right at séances V. and VII., and phenomena took place at both séances at the time that C. controlled.

Mr. Podmore's conclusion as to the non-evidential value of the phenomena of all our séances is based on an assumption, viz., that each of the members of the Committee was continually hallucinated or deceived. This hypothesis has been dealt with, in anticipation, on pp. 341 to 344 of our Report.

Mr. Podmore's paper is an admirable example of special pleading. He limits his analysis to three séances, confines his criticism to phenomena depending for their evidential value on the sense of touch of a single individual (B.), and passes over in silence not only the phenomena depending evidentially on the same sense of the other members of the Committee, but also the other phenomena of all the séances which did not depend on that sense alone for their evidential value, but also on the

sense of sight. For there were many cases in which Eusapia's hands as well as the whole of her body down to her feet were seen, and also cases when the hands were both seen and felt.

Mr. Podmore's method of criticism as applied to our Report¹ has failed, as it does not take account of these last phenomena.²

W. W. BAGGALLY.

II.

MR. F. C. CONSTABLE'S letter in the *Journal* for December, 1909, on the recent experiments with Eusapia deserves attention. It would certainly be very satisfactory if some fundamental change in the conditions of the supposed "manifestations" could be effected which should make their authenticity or otherwise depend no longer on "human" but on "material" control. But while striving to attain this aim, we should not leave out of account several circumstances which may have a decisive importance. And first of all, we ought not to lay down *a priori* rules, but to try and elicit them, (*i.e.* the rules which regulate the supposed "phenomena"), from apparently well-established facts. For instance, it would be, I think, rash and anti-scientific to start from the assumption that, if genuine, the "phenomena" *must* occur in a tolerably good light. For after all we know nothing about it, theoretically speaking. What we are entitled to in this connection will be only this: we have a right to try to ascertain from the evidence in our possession how many well-attested instances of "phenomena" occurring in the light we have on record already. And I believe the results of such an enquiry would be chiefly negative. For what do we know, strictly speaking, of the amount of "light," *e.g.*, at D. D. Home's séances? We certainly have evidence that it was very poor in a good many cases, and, generally speaking, we have but little precise information on this point. And—as I had occasion to point out elsewhere—I do not consider an ordinary "light" séance of Eusapia's with the curtain to be much superior evidentially to a totally dark séance. There may of course be exceptions—and the recent Naples sittings may belong to that category—but they will be *rarae aves*.

¹ I remind the reader of Mr. Podmore's words: "I see no reason to doubt that the criticism made [by me] of these séances [V., VI., VII.], will apply *mutatis mutandis* to all the rest."

² For the relative importance that I attach to these last phenomena for evidential purposes, as compared with other phenomena, see my final note in the Report.

So much for the Editor's remark as to the desirability of a "good light." As to Mr. Constable's suggestion that in future experiments Eusapia should be placed "in a cage of the same material as that of the curtain," the objects to be moved remaining outside the "cage"—why I think the idea is a very good one, and ought to be tried at the next opportunity. And perhaps E. P. will not always decline to submit to some such test, as she unfortunately did at Cambridge.

This being so, I must still point out:

(1) That we have no proof—*n'en déplaie* to Mr. Constable—that E. P. *can* affect objects *through* the curtain—or rather curtains, for there were two of them, leaving an opening in the middle. Most of the things seem to have happened as if the medium had one hand free to produce them, and I see little or no evidence of direct supernormal action through any material obstacle which was interposed.

(2) And here another remark. *If* they are genuine, I am inclined to believe that some day we shall find that these strange "manifestations" are produced not so much by "psychic force"—whatever that may mean—as by ephemeral, enigmatic protuberances projected momentarily from the medium's body; protuberances of various degrees of density—from "fluid" to "hand"—which spring into existence and vanish in the twinkling of an eye.

If so, we can easily understand:

(a) That light *may* have a deteriorating influence on those ephemeral organisms (of course, just as it *may not*: one hypothesis being as probable as the other).

(b) That material obstacles—screens, etc.—may present to such "pseudo-limbs" almost insuperable difficulties. For acting through them would almost involve "passage of matter through matter"—a phenomenon for which we have no good evidence (just as we have practically none for "apports").

(c) That the phenomena would invariably occur in close proximity to the medium.

I do not believe the existence of such "pseudo-limbs" to be already established. I seriously doubt them to be "facts in nature." But still I do see some evidence which makes me pause in my scepticism and suspend my judgment.

But, I repeat, *if* such things exist, the three circumstances I have just pointed out, suspicious as they may be in themselves, become easily intelligible and lend themselves to a rational interpretation.

We should therefore be careful not to lay down the standard to which the phenomena should, in our opinion, conform, but rather endeavour to find out a *modus vivendi* in which should be united at the same time (a) the conditions apparently necessary for the production of the supposed "manifestations," and (b) precautions sufficiently stringent to make deception impossible.

I see some grounds for believing such a compromise practicable, though probably not very easy to achieve at once.

Some people will perhaps think the laws which regulate such phenomena very unsatisfactory. So do I. I should much prefer them to be altogether different. But many of the natural laws in force on the surface of our planet are similarly unsatisfactory—and even distinctly bad—at first sight. Many of us feel we could do better; and yet we have to submit to these laws, and our protests are of no avail. "Metapsychical" laws may perhaps be of the same pattern.

In conclusion, may I say a few words about the report of the Naples sittings printed in *Proceedings*, Part LIX.?

I think this report very remarkable. It is certainly one of the best, if not the best, that has ever appeared on the subject. No more competent investigators than Messrs. Feilding, Baggally and Carrington could be desired; the report is as full as it could be made; the precautions adopted seem to have been in many cases excellent; some of the "supernormal" incidents appear beyond the possibility of cavil; and finally, the "collective hallucination" hypothesis is treated as it should be.

The only really serious objection that can be made is in my opinion the following: the foot-control seems to have been not quite adequate in some cases.

Is it not a pity, for instance, that it was not more thorough in the incidents described on pp. 553 and 564? Mr. Baggally, we are told, was holding *both* the hands of the medium and yet experiencing a series of touches and pulls through the curtain. I wish we had *positive* evidence this could not have been done by the medium's foot. Mr. Baggally gives us his grounds for believing that this could not have been the case (p. 565)—but his reasons do not appeal to my mind as being quite irrefutable. I should prefer something else—and this "something else" in the present instance is missing. And so the best case of the series (so far as "spirit-hands" are concerned) is spoiled. There are, it is true, other instances, but none perhaps so striking.

The account of the séance in question (the eleventh one of the series) has reminded me of one I had with Sambor in March, 1899. Here also a curtain was used, the medium sitting in the opening. The room was lighted by a small lamp, shaded with books and turned very low (it was placed in a corner of the room on the floor). Under these conditions, the medium's hands being grasped and visible almost the whole time, his head being also visible—in short the hand and head control leaving almost¹ nothing to be desired—not only were two objects (a small album and a small log) brought upon the séance-table (the latter visibly coming down upon it almost under my eyes, for an appreciable period of time, though, it is true, a very short one)—but Sambor's left-hand neighbour experienced a series of pulls and contacts which must have resembled those described by Mr. Baggally. And yet, I confess, I was not particularly impressed by these incidents. It has always seemed to me possible that the medium's foot may have had something to do with them; and here also, as in Mr. Baggally's case, lack of precise information as to the foot-control has been a most serious drawback.

I will add that after reading the Naples report, coming as it does on the top of the far less satisfactory Paris report and a series of isolated observations—I feel that there is at last one of Eusapia's "phenomena" which, to my mind, is *proved*: I refer to her most remarkable table-levitations. I consider that after all these investigations the *onus probandi* in this respect now devolves upon those who maintain these levitations to be spurious—not upon those who believe them to be authentic. This is already something.

PEROVSKY-PETROVO-SOLOVOVO.

III.

THE following pages are written in agreement with Mr. Podmore's view that the Report shows how unsatisfactory such an investigation must be, *however good the investigators, under the conditions imposed by the medium*. For these are such as in no case to preclude the possibility of fraud, which may be undetected even by skilful conjurers. It therefore becomes in order for an outsider to ask whether the cogency of the evidence here presented on Eusapia's side is sufficient to outweigh the many suspicious circumstances so frankly stated by the Committee, including obvious attempts at trickery

¹ The "almost" refers to the personality of the controllers themselves.—P.-P.-S.

(*e.g.* pp. 338, 383, 400, 543). It is a great thing to possess the shorthand report taken at the time, with its wealth of impartial detail, and a comparison of this report with later accounts shows, incidentally, how impossible it is to remember afterwards exactly what took place at the moment. For example, I do not see how to make consistent with the shorthand report F.'s later notes about the substitution of hands and the seizing of Mrs. H.'s wrist at Séance XI. (10.30 and 12.11.)

(p. 540) *Shorthand report*: "F. Substitution of hands!

MRS. H. *I thought that I still had hold of the medium's left hand.*"¹

Later note:

"I asked Mrs. H. if she held the medium's left. *She said, 'No, she has made a substitution.'* F."

(p. 549) *Shorthand report*:

"F. Mrs. H.'s left hand *was seized by the wrist by a hand and dragged across the table.*" (The only contemporaneous record.)

Later note:

"I was looking at Mrs. H.'s left hand when it suddenly made a movement across the table. *I did not see any hand holding it.* F."

Again, there appear certain discrepancies between the report and the account given by Mr. Carrington (C.) in *McClure's Magazine*. (October, 1909). See below on the levitations of the table, the cold breeze, and the movements of the milking-stool.

In the report itself nothing strikes a careful reader more than the incessant changes in the position of Eusapia's hands, feet, and legs, (*e.g.* Séance V., 11.13-11.18, apparently four changes in five minutes; or *ibid.* 11.28-11.30, three changes in two). And it is just the moments of change, whether announced by Eusapia or not, that might provide the opportunity for the phenomena, fleeting as these are. For example we have this entry at Séance VI., 12.30:

"F. She saw me holding my hand up against the cabinet waiting to be touched. She therefore let go of B.'s hand, saying that she was going to do so, put her hand inside the curtain and took hold of mine through the curtain, saying 'This is my hand,' and she then resumed hold of B.'s hand.

C. I saw a head come out from the curtains slowly and within six inches of my head, and it stayed out about two seconds and then went back."

Now *between* the moment when Eusapia took hold of F.'s hand inside the curtain and her resumption of B.'s, an appreciable time

¹ Italics mine throughout.

must have elapsed. Would it not have been quite long enough for the fugitive phenomenon observed by C.?

Again in the remarks on Séance V. (p. 420) we read:

"From 10.52 onwards there were a series of movements of the small table and of other objects behind the curtain, culminating at 11.8 by the small table striking B. on the shoulder and upsetting completely, the medium being rigorously held, visible and motionless."

The inference might be drawn that this condition endured through the sixteen minutes in question. But in the shorthand report we find (pp. 428, 429): "10.58. B. The curtain is still over my hand," evidently, from the report at 10.57, the hand which had been held by the medium, so that one of hers would also be hidden and not visible *then*. Moreover, from the reports at 10.54, 10.55, 11.0, and 11.4, it is clear that both her legs were incessantly in motion, *e.g.* one taken down off F.'s knees, then the two enclosing F.'s leg, then the left "kicking backwards and forwards," the right "making a rhythmic movement," and so on. It is *after* the little table has struck B. at 11.8 that the medium appears to become motionless.

But the important point to note is what she was doing just *before*, when she was anything but that.

The holding at its best consisted of her feet being *on* their feet, her right hand being in B.'s left, *under the curtain*, and her left hand being held, *not continuously*, by F.'s right (cf. F. 11.0 with F. 11.5).

It is hard to understand how, under the circumstances, the Committee can be "absolutely certain" which of Eusapia's feet is touching theirs, except at the moments when they feel them with their hands. And this they cannot do *continuously*. When a woman is prepared to trick, as we know Eusapia is, it is surely impossible always to tell merely by the pressure of her foot on yours, or yours on hers, which one you have got. Moreover, it cannot but be felt suspicious that the ladies, when searching Eusapia, found that her boots "*were only buttoned by the top button*" (p. 505). This certainly suggests preparation for slipping her feet in and out, leaving the boots to keep their place meanwhile in contact with the controllers' feet. If this were skilfully done it would be almost impossible for a controller to detect, except by feeling with his hands or free foot, since if he moved the foot that had been placed in contact with Eusapia's he would run the risk of losing control. She might, in short, under certain circumstances, practically imprison a controller's foot by her empty boot.

Eusapia's incessant motion helps, among other considerations, to

make it seem likely that, as Mr. Podmore appears to suggest, she substituted a dummy hand for her right during Séances V., VI., and VII., when she got the curtain over the table, obscuring her right arm and B.'s left. The Committee note (p. 326) how skilfully she can perform her ordinary substitution and how hard it is to detect by touch alone. It is curious, too, when the curtain is thus over the table to read in the report (Séance V.): "11.14. F. I have got *both* hands of the medium," and immediately afterwards, "11.18. B. My right hand control was perfect."

Various other questions suggest themselves about the phenomena that most impressed the Committee (see pp. 331-340).

These questions are put with the reserve incumbent on any critic not present at the séances: they are intended chiefly to fix attention on the inevitable, and important, gaps in the evidence available.

Raps, p. 334 (4).

On one occasion it looks as though she might have employed a confederate, and that is when the raps were made at the end of the last Séance (XI.), on a closed door into B.'s room (p. 554), "the only really evidential raps obtained throughout the whole series" (p. 537).

Now,

(a) There was no member of the Committee in B.'s room at the time.

(b) From the plan facing p. 345 (Fig. III.) it appears that there was another door from B.'s room leading out into the hall; and that this door was not locked. (Even if it had been, it could have been opened with a skeleton key.)

(c) As the door from the séance room into B.'s,—the door on which the raps were heard—was "permanently locked and secured with tape" (p. 345), it would not have been possible to detect the confederate by suddenly opening it.

(d) The incident occurred at the very last of the séances, by which time Eusapia and her friends could have become thoroughly acquainted with the arrangement of the rooms and doors.

(e) The close of the séance was plainly marked by the lights being turned up and three of the company going into the room on the other side (C.'s room). Apparently, however, Signor Zingaropoli, Eusapia's friend, (p. 536) remained in the séance room.

Now might not Eusapia have arranged with little risk for a confederate to slip into B.'s room at the end of the séance, and, at some preconcerted signal, produce the noises she required?

It may be significant that when Eusapia was asked by F. to repeat the raps she appears to have failed, at least partially. But the shorthand report ceases before this, and the notes of F. and Mrs. H. are conflicting. F. says (December 20th), "She made three or four gestures and *no raps* followed. Then she made a final gesture and *a loud rap followed.*"

Mrs. H. writes (December 24th), to the effect that at first Eusapia "failed to produce them"—(the raps)—"again," and then, after seizing the curtain, "made the usual gestures and produced the raps, *though feebly*" (p. 554).

Levitations, p. 331 (1).

Is there a single undeniable case of table levitation with no contact *at all*, and with the table remaining long enough in the air to preclude the possibility of its being tossed up or pulled up, and then let go? I will take the three cases quoted by C. in *M'Clure*, presumably the strongest. In the first (Séance I. 11.44, *M'Clure*, p. 670), it is obvious that there was a change of control when least desirable. The quotation varies from the full S.P.R. report; but according to either there was a change.

According to the S.P.R. report, the medium must have removed C.'s right hand from her knees at the critical moment; according to the quotation she must have released her own right from F.

S.P.R. Report.

I. "11.44. Complete levitation of the table.

F. My hand was on the table. Medium's right hand on top of mine and not touching the table.

C. . . . My right hand was across both her knees . . .

C. The medium's left hand grasped my *right* hand firmly and was over mine, mine being between hers and the table."

The quotation in *M'Clure* reads: "The medium's *right* hand grasped my *left* hand firmly."

In the second instance quoted (Séance II., 11.1), the control of the feet seems most unsatisfactory, for they were not even felt as on the controllers' feet, but only as *touching* them (11.0). (In *M'Clure* there is, probably by mistake, "F. My *right* hand was across both her knees," instead of the reading in the S.P.R. "My *left* hand," etc. If this is *not* a mistake there was an important change of control between 11.0 and 11.1. See the full report.)

In the third instance (IX. 10.23), when F. was on the floor holding both Eusapia's ankles, her two hands appear to have been

in contact with the table all the time, see 10.17, 10.20, and the note of F. to 10.17.

According to p. 332 of the Report the maximum levitation of the table lasted "two or three seconds," and there is a valuable note of F.'s to Séance V., 12.6 (p. 436). The shorthand report states that Eusapia's hands were "just touching the rim" of the table when it went up. F. adds (the next day): "The table had tilted over a long way . . . It then made a sudden jump with all four legs off the ground. Experiment shows that if her knees were against both legs, a strong pull with both hands on the rim could produce this effect."

It may be added that the table is both small and light (p. 345), and that Eusapia is an exceedingly powerful woman.¹

Objects emerging from the cabinet, pp. 337-339 (12), (13), (14).

Might not the "white hands" and "black heads" be produced by Eusapia's own hand, either bare, or wrapped in her handkerchief, or in the curtain?² The Committee themselves call attention to the suspicious appearance of some of the "black heads" (p. 338, 483), and Mrs. H.'s description of one is very significant (Séance XI., 11.34):—

"The black object was decidedly covered with the curtain (not black muslin). It (the curtain) came out on my side close to me, and it was tightly stretched over the object in which I distinguished the same elongated hand seen at 10.54 p.m. The fingers seemed to imitate a profile like an *ombre chinoise*, the middle finger crooked like a Roman nose, the folded thumb forming a chin. This is a manifestation which has never failed to appear at any of Eusapia's séances at which I have been present."

It is noteworthy that this manifestation appeared to F. "like a large black head with clearly marked features more than life size, as though made of stiff black muslin" (p. 546).

The transportation of the clay on the board, p. 336 (9). Séance VIII., 12.17-12.22.

If Eusapia once got her left hand free, could she not have thrust it into the cabinet, taken the board, and pushed it out between the

¹ See the experiments with the dynamometer recorded during the sittings at the ile Roubaud, *Journal S.P.R.*, Vol. VI. pp. 326-7.

² A "yellowish" effect might be given by a thin handkerchief stretched tightly over the flesh (p. 463).

left curtain and the window, over R.'s shoulder, where in fact it appeared?

The chief objection that C. brings against this idea (p. 503) is that he himself, standing at the opposite side of the table, and on the medium's right, would have seen the curtain moved by her left arm, and he did not see it. But,

(a) Skilful handling would have reduced the movement of the curtain to a minimum.

(b) It seems as though it must have been very hard to detect a slight movement of the black curtain in that dim light (Light III.), and from the angle where he was standing (see plan, p. 503).

(c) Were not his eyes fixed on the passage of the clay *outside* the curtain at the time?

That Eusapia really could have got her left hand free is strongly suggested by the shorthand report. The four hands—her two, one of R.'s and one of F.'s—were at first all together on the table; one curtain was right over the table (11.55), and one at least of her hands was moving about. ("12.22. R. Her left hand was stroking my wrist.") Is it not quite possible that what R. thought was her left hand was part of her right?

The cold breeze and the curtain bulging, etc., p. 340 (18), p. 332 (2).

C. (Note to Séance VI., p. 457) states "it is almost impossible to conceive the elaborate apparatus that would be necessary to produce all the effects observed by us." But the outsider has to judge by the written record, and is forced to press the question whether that evidence necessitates for the remaining phenomena anything more elaborate than the following:

(1) A dummy hand which could be made collapsible, and slipped between Eusapia's skin and her combinations, or between her stays and her shift.

(2) A short indiarubber tube with a bulb at one end, and possibly wired at the other. If this were hidden in her hair, she might, one ventures to suggest, produce the famous "breeze" from the scar under her tresses, by squeezing the bulb either with her hand or against the back of her chair (pp. 340, 421, 458, Séances V. and VI.). This breeze is generally known as "the cold breeze," and C. in *McClure* says, "when tested by a thermometer it has caused a fall of 3 or 4 degrees" (p. 669). But in the S.P.R. report the Committee note (p. 458) that "a thermometer, held to her head, failed to record any lowering of the temperature." The

experiments referred to in *McClure* cannot, therefore, be taken as conclusive. At the end of the same article C. gives an account of the remarkable effects he could produce with a similar tube. The appearance of innocent astonishment on Eusapia's part when he showed her his skill is exactly what we might expect on the hypothesis that she is a cunning trickster, and used a tool of the same kind herself.

Since the above was written, Miss Johnson has told me that a similar suggestion had been made to her independently by Mr. W. S. Davis,¹ Secretary of the Metropolitan Psychical Society in New York. He writes (*New York Times*, Oct. 17, 1909) that this effect can be produced by the bulb being "concealed under the dress close to the armpit, while the hose runs up the back under the dress, thence into the hair to the temple." Of course Eusapia could hide the tube at some séances in one place, and at others in another.

(3) A thin bladder made to fit the mouth-end of the same tube, and such that it could either be left to lie flat, or inflated by squeezing the bulb (or possibly a second tube, with bulb and bladder complete). There appear to be many possible modifications of this device, from the ordinary "Mysterious Plate-Lifter" (which can be got at a conjurer's shop), to more elaborate kinds, *e.g.* those used for spraying scent, which have an arrangement of valves allowing fresh air to be drawn in through the bulb. By some such means a thin bladder could be dilated to a considerable size, while, when not distended, it could easily be tucked away. The descriptions of the dress-swelling and curtain-bulging² seem exactly to suit the effect that might be produced by such a bladder, dilated at will. The curtain is stated to "balloon out in a round bulge" as though pushed out from behind. "If we made a sudden grab at the bulge, no resistance was encountered, and the bulge subsided as though

¹Mr. Davis has for many years made a study of the methods used by fraudulent mediums, and is himself an adept in reproducing them. See an article by Dr. Hodgson in *Proceedings S.P.R.*, Vol. VIII. pp. 295-6, and 302-7.

²Mr. Davis, writing to Miss Johnson later (January 2nd, 1910), suggests that "the blowing out of the curtains may be explained by the use of a very thin rubber hose, about the thickness of a lead pencil, and painted black so as to be invisible, which is attached to a bulb, or possibly a small steel flask containing compressed air, under considerable pressure. The curtains are very thin, and it wouldn't take much air in motion to move them. It would be exceedingly difficult to detect this sort of trickery, for if the curtains were suddenly parted nothing would be noticeable."

one had pricked the surface of a balloon" (p. 333). The usual position observed for the bulge, not far from Eusapia's head, and "about 4 ft. from the floor" (pp. 380, 381) would appear to coincide with the position required if the tube came from her back hair and was slipped through the opening of the curtains.

If the bladder were made detachable, it seems probable that the curtain-bulging might have been produced by the same tube employed afterwards for the brecze. For it is noticeable that this latter phenomenon occurred at the *close* of the séances when Eusapia had no further use for the bladder.

The dummy hand and the tubes and bladder (possibly only one tube) appear to be all that she needed during Séance V. (when she offered to be searched) or during Séances VI. and VIII., the only two séances at which a search was made. And on neither occasion was it possible to make the search complete. For even at the ladies' examination (p. 505) Eusapia was not entirely undressed, nor was her hair undone. She remained clothed in "a pair of grey, woolly, divided combinations; that is to say, body and drawers." A good deal could be hidden there. Moreover, she was allowed to *undress herself*: so that she had abundant opportunity as she took off each of her numerous outer wrappings for slipping anything from one layer to the next beneath it.

For certain of the other séances she may have needed two other appliances, but, so far as I can see, only two, and those of a simple character, viz.:

(4) A thin, dark, wire rod, about the thickness of a hairpin, hooked at one end, so that it could pull or push a light object such as the little table or the milking-stool (Séances II., IX., and XI., *i.e.* the séance *before* the third member of the Committee arrived, and the séances *after* the searchings were over).

(5) Some phosphorus for the two Séances VII. and XI., when the lights were produced. p. 339 (17).

At Séance VII. (11.36-11.46) the lights appear *after* the medium "puts her head behind the curtain and makes a sudden dive to the right": at Séance XI. (10.55-11.1) *after* "the left curtain came right over the table" (10.54) and Mrs. H. had observed "an elongated hand" over which "the curtain was tightly stretched."

It is true that for Séance VII. (11.46) we find the note "There are no indications of the smell of phosphorus." But we have evidence from the able report on Carancini by Mr. Baggally (B.) that the absence of the smell is no proof that phosphorus was not

used. See *Journal S.P.R.*, Jan. 1910, p. 199. During Séance V., when the lights appeared, we have this entry: "Mr. Scott and Mr. Baggally went into the cabinet immediately afterwards and did not perceive any smell of phosphorus." But at the close of the séance B. searched Carancini (p. 203), and "found in his pocket a box of safety matches, and amongst them a few phosphorus matches." One of these he dexterously abstracted and produced with it "lights which were in all appearances identical with those that had been seen at the séance."

Dress-swelling, p. 333 (3).

The best example of this was at the beginning of Séance VII. in the brightest light, "the only séance at which we had an opportunity of careful observation of it" (p. 334). If Eusapia had the india-rubber tube on this occasion tied round her waist by a string, might she not, when she sat down, have arranged it through her placket-hole so that the bulb was between the back of her chair and her thigh, while the bladder lay among her petticoats? Then might not a slight pressure with her thigh have done the rest? When she prepares to lift her dress and petticoats for inspection, she could hitch up the tube and sit on it, and she would, in the hands of English gentlemen, be quite safe from detection.

Movements of the little table, p. 335 (8).

Most of these can be explained on the quite possible supposition that Eusapia got one hand or foot free, but there remains *one* case where this seems unlikely, viz. Séance II., 11.55 ff., when it retired from her in "a series of little jumps." Now, is it impossible for her to have produced these motions undetected, by means of a wire rod on the floor? The movements were continued in Light I., *but they began in Light IV., very dim*, and were *preceded* by a request that her feet should be untied, which would constitute a serious diversion. That the phenomenon should take place in the best light cuts against the argument that darkness is really bad for the supernormal force. On the other hand, that it should be *preceded* by a period of great dimness strongly suggests trickery, for the moment of arranging the connection between herself and the table would be the moment most dangerous for discovery. C. (p. 371) saw that "there was no contact between the medium's foot and the table," but apparently he did not feel along the floor between it and her to discover if there was any *other* connection. Nor can he

be blamed for not doing so, since he would have had to lose control of her for the time (only F. and C. being present at this séance). This illustrates—what is frequently illustrated throughout—the fact that under the conditions imposed by the medium the controllers must often be as much hampered by her as she by them.

Twanging of the guitar, p. 335 (7).

First Case. Séance II., about 12.3. Is it out of the question for her to have plucked the string with the hooked wire already used for the little table? (See the last paragraph on II., 11.55.) C. says, p. 373, that her feet were controlled, but on p. 372 we find (as noted by himself and F.) that “the foot-control is omitted” in the report. It is true they add “owing to the excellence of the light, however, we could clearly see that her feet were not employed.” But,

(1) The light, though their best, could not be called brilliant, for it was shaded and contrasted (p. 361 *fin.*) with the “bright light” in the next room.

(2) Eusapia’s “knees and feet were towards the séance table,” and therefore, presumably, in its shadow, or even under it.

(3) Both F. and C. were looking attentively into the dark cabinet behind her (p. 371 *fin.*), and therefore it is hard to understand how they could see what she was doing with her feet at the critical time.

There was a good opportunity for her to secrete the rod immediately afterwards, for we read (p. 372, just before 12.5):

“F. The medium says that she wants to touch the small table in the cabinet. She raises it from the floor and puts it upside down and closes the curtains.”

Second Case. Séance VI. (p. 457. Note by C.)

This occurred:

(1) After the shorthand report ends.

(2) When they thought the séance was over, and therefore could not have been controlling her so carefully.

(3) When B. and M. were talking.

(4) When Eusapia might have imitated the slight sound of the twanging that they heard. That she *does* imitate sounds is the almost inevitable inference from the “kiss” episode, see Séance VII., 12 p.m.

Movements of the curtains, p. 332 (2).

The *bulging* has already been discussed, and it is not suggested that anything else was produced by the device of the bladder. But the other movements seem susceptible of other explanations.

For instance, she might have pulled the eurtain with her own hand, as B. actually eaight her doing with the very hand that F. was controlling at the time (Séance VIII., 12.43, Note by B.). Or she might whisk it out with the help of the rod on the floor, a method suggested by the aceount of the curtain movements at the beginning of Séanee XI., considered by F. to be the most evidential he had seen. These occurred in the best light; and at 10.11, F., seated on the medium's right, had made a clear space of about 12 in. between her foot and the right eurtain. But since then;—

(1) There had been some moments of less light (10.18).

(2) Eusapia had made a request for the little stool, which would cause some diversion.

(3) The only control mentioned for hands or feet is that F. held one of her hands, and that one foot, presumably her right, was *on* his.

(4) Her dress had bulged out towards the eurtain between her chair and F.

It seems possible, therefore, that she might have got the wire rod laid aslant on the floor, at her other side, where F. could not see it, one end being under her *left* foot, and the other slipped in through the opening behind the edge of the *right* eurtain. A jerk with her left foot might then have produced the effect he observed, when "the whole of the left edge of the right eurtain rushed out and completely enveloped her right side."

Movements of the little stool, p. 339 (16).

I take the strongest eases.

(a) Séance IX., after 11.45 (pp. 514 ff.) when it moved along the floor, in a poorish light, (the *second* Light II.=the original Light III.)¹

Here, again, we must ask what security we have that there was no connection between the medium and the stool *when it was moving*? "Examination for an attachment of some kind was made *in the intervals between movements* of this kind" (p. 339). But that is not enough; since it is conceivable that Eusapia could jerk the connection away when she saw the investigator preparing to examine. The examination by M., the stenographer, was made (p. 514)

¹This light is called "very good" *ad loc.*, but see pp. 419, 355. In the *first* Light II., *which was brighter*, the room was so dark that the reflection on a patent leather shoe looked like a mysterious light on the floor. (p. 355.)

when the stool "had finished." M. was sitting at another table (plan, p. 508), and had to leave his place for the purpose. And no doubt Eusapia would say that any interposition *during* the movements would impede "her fluid." According to the Report, it was only M. who examined the stool at this Séance, and in this inconclusive fashion (cp. also XI., 10.23). There were previous motions of the little stool outside the cabinet, IX. 10.30-10.40, but in a still poorer light, (Light III.), and this when the foot control was obviously weak, (see B. 10.30 and C. 10.33), and when C. notes the day after, "I was dissatisfied at the time with the sensation of the hand control (10.34)." On the other hand, at the *beginning* of Séance VII., when the conditions were more exacting, when the light had not yet been lowered, and when F. could report, "I have felt several times between her and the stool right along the floor, . . . and since I have passed my hand between her and the stool she has not touched the curtain in any way," *then* we find that "*nothing happened*, except the bulging of her dress." "*The stool did not move*. F. December 8th, 1908." Later on (VII., 10.30) the stool *did* move, but meanwhile there had been a "relaxation of control" when "the séance table was being turned round," and the stool was now invisible "under the curtains" (F. 10.33).

(b) Séance XI., 12.26, when the stool climbed up the curtain. The control here is not given in full, (see 11.49, p. 548), so that the whole episode might be dismissed as non-evidential. But, taking the report as it stands, there appears a strong presumption that the stool was hoisted by Eusapia's left hand, working *inside* the curtain at the point where the stool touched it. I should judge from experiments I have made that this would be quite a possible feat, if part of the bottom of the curtain were held taut at a certain angle. Now it is very rash to suppose that Eusapia could not have got at least one hand and foot free, because:

(1) Only Z. (her friend) and Mrs. H. were controlling her at the time.

(2) The curtain had just been over the table (12.15).

(3) The light was very dim (Light IV. shaded), so dim that M., standing between the medium and Mrs. H., had to feel their arms and hands to make sure of their position. When M. felt the medium's left hand later it was too late to be conclusive, because by that time the stool must have been over Mrs. H.'s shoulder. Even so, Eusapia was evidently annoyed at M.'s attempt.

(4) No foot control is mentioned *at all* after 11.49.

M. felt on either side of the stool as it was climbing up, "*but not between the stool and the curtain, as I was afraid of interfering with the movements,*" (which no doubt he would have done). He then adds, "there was nothing tangible behind it." But as it was too dark for him to see, and as he would not feel, it is not easy for an outsider to accept this inference.

The touches on B.'s back outside the curtain, p. 336 (10).

Séance X., 12.11-12.20, and Notes by F. and B., pp. 533-535.

These touches occurred in the total darkness, a darkness that corresponded suspiciously with the presence of a photographer. At 12.11 F. caught Eusapia's hands in the "substitution position." F., in the kindness of his heart, is inclined to attribute this to "weariness or carelessness" on her part, because she showed him "the position of her left hand, which was under B.'s right. B. stated that it had been there all the time." But the last time B. stated his control (11.42), her left hand was in his *left*, and his *right* was on the back of her neck. Even if there was no substitution, might not the touches have been produced by the wire hooked on to some part of Eusapia's person?

The touches on B. during Séance XI., 12.51 and later (pp. 552, 564.

See also (11), p. 337).

Now, (1) These occurred after the control was no longer to be given in full (11.49).

(2) The light—(No. IV. shaded)—from 10.58 onwards was so dim that F. when sitting next to the medium could not see *the individual fingers* of her hands.

B. thought he could see both hands at 12.51, but he was not *touching* both, and in that dimness would it be possible to distinguish *by sight alone* a dummy hand from a real one?

(3) B. did not hold both Eusapia's hands until *after* 12.56, *when the curtain was blown over the table*. Then he only held her thumbs, so that *her fingers were free*. After that, it is scarcely surprising that a hand *from inside the curtain* played with B.¹

F. MELIAN STAWELL.

¹For several of the points in this paper I am indebted to Miss Johnson. The responsibility, however, is mine throughout, and the bulk of the paper was written before it had the advantage of her criticism.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN THE HALL

AT 20 HANOVER SQUARE, LONDON, W.

On TUESDAY, MARCH 15th, 1910, at 4 p.m.

WHEN A PAPER ON

“A Study in Hysteria and Double Personality,
with Report of a Case,”

WILL BE READ BY

DR. T. W. MITCHELL.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

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Hamar-Nemespann, La Baronne de, Hohe Warte 50, Vienna XIX.
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 LEWIN, THE REV. C. H., West Hendred Manor, Steventon, Berks.
 ODELL, S. W., 202 Boston Building, Pasadena, Calif., U.S.A.
 PARSONS, NIGEL MONTGOMERIE, New College, Oxford.
 SHASTRI, PRABHU DUTT, Indian Institute, Oxford.
 SKEFFINGTON, J. B., M.A., LL.D., 21 Crumlin Road, Belfast.
 STEWART, MAJOR D. B., R.F.A. Mess, Roberts Heights, Pretoria, S. Africa.
 STOEHR, MISS C. H., Down End, Hindhead, Surrey.
 WALTON, JOSEPH PLATT, Hill House, Halesworth, Suffolk.
 WHITEHEAD, THE REV. JOHN, M.A., Th.B., Lexington and Beaver Streets, Waltham, Mass., U.S.A.

ANNUAL GENERAL MEETING OF MEMBERS.

THE Annual General Meeting of Members of the Society was held at 20 Hanover Square, London, W., on Monday, January 31st, 1910, at 4 p.m.; the President, Mrs. Henry Sidgwick, in the chair. There were also present: Mr. W. W. Baggally, Professor W. F. Barrett, Mr. E. N. Bennett, the Rev. A. T. Fryer, Mrs. Home, Lord Leigh, Mr. W. M'Dougall, Mr. Sydney C. Scott, Mr. H. Arthur Smith, Mrs. Smithson, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Report of the Council for the year 1909 was read, and is printed below. The audited account of income and expenditure for the year 1909 was presented and taken as read, and is also printed below.

The President announced that the six retiring Members of the Council offered themselves for re-election. No other nominations having been received, the following were declared to be duly elected Members of the Council: Mr. St. George Lane Fox Pitt, Lord Rayleigh, Mr. Sydney C. Scott, Mrs. H. Sidgwick, Lieut.-Colonel G. L. Le M. Taylor, Dr. C. Lloyd Tuckey.

MEETING OF THE COUNCIL.

THE 101st Meeting of the Council was held at 20 Hanover Square, London, W., on Monday, January 31st, 1910, at 3.30 p.m., the President, Mrs. Henry Sidgwick, in the chair. There were also present: Mr. W. W. Baggally, Professor W. F. Barrett, Mr. E. N. Bennett, the Rev. A. T. Fryer, Mr. W. M'Dougall, Dr. T. W. Mitchell, Mr. Sydney C. Scott, Mr. A. F. Shand, Mr. H. Arthur Smith, Dr. C. Lloyd Tuckey, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

After considering their Report for the year 1909, the Council adjourned for the Annual General Meeting of Members of the Society, and re-assembled at the conclusion of that meeting.

The Minutes of the last meeting of the Council were then read and signed as correct.

The proceedings of the Annual General Meeting were reported.

Mr. H. Arthur Smith was elected President of the Society for the year 1910.

Mr. H. Arthur Smith was also re-elected Hon. Treasurer; Mrs. Henry Sidgwick and the Hon. Everard Feilding were elected Hon. Secretaries; and Mr. Arthur Miall was re-elected Auditor for the current year.

The following were co-opted as Members of the Council for the year 1910: Mr. W. W. Baggally, Mr. G. Lowes Dickinson, the Rev. A. T. Fryer, Sir Lawrence Jones, Mr. W. M'Dougall, Professor Gilbert Murray, Mr. A. F. Shand, and Mr. V. J. Woolley.

Committees were elected as follows:

Committee of Reference and Publication: The Rt. Hon. Gerald W. Balfour, Professor W. F. Barrett, Sir William Crookes, the Hon. Everard Feilding, Dr. W. Leaf, Sir Oliver Lodge, Mr. J. G. Piddington, Mr. F. Podmore, Lord Rayleigh, Mrs. H. Sidgwick, Mrs. A. W. Verrall, and Miss Jane Barlow.

Library Committee: The Hon. Everard Feilding, Mr. J. G. Piddington, Mr. F. Podmore, and Dr. C. Lloyd Tuckey.

House and Finance Committee: Mr. W. W. Baggally, the Hon. Everard Feilding, Mr. J. G. Piddington, Mr. Sydney C. Scott, Mr. H. Arthur Smith, and Lieut.-Colonel Le M. Taylor.

Corresponding Members and Honorary Associates were re-elected for the year 1910.

Six new Members and eighteen new Associates were elected. Their names and addresses are given above.

The monthly account for December, 1909, was presented and taken as read.

GENERAL MEETING.

THE 135th General Meeting of the Society was held in the large Hall at 20 Hanover Square, London, W., on Monday, January 31st, 1910, at 5 p.m.; Mr. H. Arthur Smith, having been introduced as the new President by Mrs. Sidgwick, took the chair.

A paper on "Seeing without Eyes," by MR. FRANK PODMORE, was read by MISS ALICE JOHNSON.

REPORT OF THE COUNCIL FOR THE YEAR 1909.

THE membership of the Society has, as usual, continued to increase during the year. 27 new Members (including one Corresponding Member) were elected and 3 Associates became Members; 128 new Associates were elected and 4 Members became Associates. On the other hand, the total loss in numbers from deaths,¹ resignations, and other causes was 20 Members and 102 Associates, leaving a net increase of 40. The total membership has now reached 1230, the numbers being distributed as follows: Members, 300 (including 25 Honorary and Corresponding Members); Associates, 930 (including 12 Honorary Associates).

A general increase in activity has also been evinced by the fact that three Parts of *Proceedings* have been published this year, in February, June and November, amounting to 782 pp., whereas last year (1908) only two Parts appeared, in June and October, amounting to 686 pp., and the year before (1907) two Parts, in February and October, amounting to 318 pp. The papers published this year included two reports on the trance phenomena of Mrs. Piper; the first by Professor James, chiefly relating to the sittings in America that took place shortly after Dr. Hodgson's death (that is, during the first half of 1906) in which a number of communications purported to come from him. The second report by Sir Oliver Lodge dealt with his sittings with Mrs. Piper in England at the end of 1906, and the spring of 1907, the intermediate period having been already dealt with by Mr. Piddington in his report in *Proceedings*, Vol. XXII.

Since Mrs. Piper's return to America, a series of sittings with her on behalf of the S.P.R. has been held by one of our Vice-Presidents, Mr. G. B. Dorr. Some of the results of these sittings were reported by Mr. Piddington at a meeting of the Society in October, and several papers on them will be published in the forthcoming part of *Proceedings*.

Meanwhile Miss Verrall has been working over the voluminous unpublished records of earlier Piper sittings held by Dr.

¹ It happens that we have lost an unusually large number through death this year, viz., 6 Members and 19 Associates, total 25; whereas last year the total number of losses from this cause was 14, which was larger than usual.

MEMORANDUM OF ASSETS.

GENERAL FUND.

£892	3	0	Midland Railway 2½% Preference Stock.
£180	0	0	East India Railway Deferred Annuity.
£1,200	0	0	East India Railway Irredeemable Debenture Stock.

ENDOWMENT FUND.

£1,260	0	0	Caledonian Railway 4% Preference Stock.
£998	0	0	Lancashire & Yorkshire Railway 4% Preference Stock.
£1,040	0	0	East India Railway 4½% Irredeemable Debenture Stock.
£240	0	0	East India Railway 3½% Debenture Stock.
£825	0	0	Great Western Railway 5% Rent Charge Stock.
£908	0	11	India 3½% Stock.
£992	0	0	Great Eastern Railway 4% Debenture Stock.

I have examined the above Accounts with the Society's Cash Book and Vouchers and certify that it is in accordance therewith. I have also verified the Stocks enumerated above as being either in the custody of the Banks or inscribed in their books.

ARTHUR MIALI, Auditor, *Chartered Accountant.*

ENDOWMENT FUND FOR PSYCHICAL RESEARCH, ACCOUNT FOR 1909.

RECEIVED.

Balance in hand, December 31st, 1908,	-	-	-	£58	11	11
Interest on Investments,	-	-	-	237	10	6
				£296	2	5

PAID.

Purchase of £225 Great Eastern Railway 4% Debenture Stock,	-	-	-	£246	4	0
Balance in hand, December 31st, 1909,	-	-	-	49	18	5
				£296	2	5

January 31st, 1910.

Audited and found correct.

H. ARTHUR SMITH.

EDMUND GURNEY LIBRARY FUND, Account from January 1st, 1909, to January 14th, 1910.

RECEIVED.

Balance in hand, December 31st, 1908,	-	-	-	£32	0	11
Dividends of Victoria Government 3½% Stock,	-	-	-	12	9	9
Interest on Consols,	-	-	-	2	18	2
				£47	8	10

PAID.

1910.									
Books,	-	-	-	-	-	-	-	-	£5 2 11
Binding,	-	-	-	-	-	-	-	-	1 12 3
Purchase of Consols,	-	-	-	-	-	-	-	-	35 0 0
Commission on above,	-	-	-	-	-	-	-	-	0 1 3
Balance earned forward to General Fund, January 14th, 1910,	-	-	-	-	-	-	-	-	5 12 5
									£47 8 10

January 31st, 1910.

Audited and found correct, and Securities produced.

H. ARTHUR SMITH.

Hodgson in America, which were sent over to England after his death, and a paper on these is now nearly ready for publication.

Mrs. Verrall and the other automatic writers, between whom and Mrs. Piper so many "cross-correspondences" have occurred, have been continuing their script, with results which will be reported to the Society from time to time. As stated by Mrs. Verrall at a meeting of the Society in May, some cross-correspondences also occurred between Miss Verrall's and her scripts, and those of a new group of automatic writers hitherto unknown to any of the others. Mrs. Verrall's paper on this case will be included in the forthcoming part of *Proceedings*.

Part LIX. contained the full report of the Naples sittings with Eusapia Palladino, of which Mr. Feilding gave a summary at the meeting of the Society in June. Some criticisms of this report have since appeared in the *Journal* and the discussion is to be continued.

In July and August some sittings were held with the Italian medium, Carancini, who was alleged to produce "physical phenomena" of the same general type as those which are said to occur with Eusapia. The results of these sittings, however, were disappointing; not only because they presented no evidence of any genuine phenomena, but also because there was definite positive evidence of fraud on the medium's part. Mr. Baggally, who was in charge of the sittings, gave an account of them at the last meeting of the Society, and his account is printed in the *Journal* for January, 1910.

During the year a legacy of £100 was left to the Society by the late Mr. Robert Hannah, who died on April 5th, 1909. Mr. Hannah had been a member for many years and was deeply interested in the work, to which he had generously contributed for several years an extra annual subscription.

There are a few points in the balance sheet for the year which may be noted. On the one side we have—in accordance with the increase in membership of the Society—an increased income from annual subscriptions, which amounted this year to about £88 more than last year. It is also gratifying to observe that the sale of our publications to persons not belonging to the Society brought in nearly three times as much this year as last, viz., £128 instead of £44. This seems to indicate a general growth in the interest taken by the public

in our work. On the other hand, corresponding to an increased output of publications, our expenses for printing and postage have increased, being £181 more this year than last. There is a prospect that this item will continue to grow as time goes on, and while it should be possible always to meet the printing expenses from the annual income from subscriptions, the research work, which leads to the greater part of these expenses, will also, it is to be hoped, constantly increase, and research in some cases involves other expenses. The Council desire, therefore, to remind members that the Endowment Research Fund has not yet reached the £8000 which they fixed as its first goal, and that further contributions to it will be gratefully received.

Two General and four Private Meetings of the Society (for Members and Associates only) were held during the year. The dates and subjects of the papers read were as follows:

- *January 28th. "Preliminary Report on Mrs. Piper's Hodgson Control," by Professor William James.
- March 30th. "Some Incidents in the Script of Mrs. Holland," by Miss Alice Johnson.
- May 18th. "A New Group of Automatic Writers," by Mrs. A. W. Verrall.
- *June 18th. "A Series of Sittings with Eusapia Palladino," by The Hon. Everard Feilding.
- October 28th. "Classical Allusions in Mrs. Piper's Trance," by Mr. J. G. Piddington.
- December 13th. "The Detection of Hidden Objects by Dowzers," by Professor W. F. Barrett, F.R.S. "Some Sittings with Carancini," by Mr. W. W. Baggally.

THE EDUCATION OF AN OBSERVER.

BY SIR OLIVER LODGE.

A NOTABLE paper by Miss Johnson appeared in the *Proceedings*, Vol. XXI., under the title "The Education of the Sitter," a head under which she usefully criticises certain records of observations of physical phenomena; regarding them—either naturally or artificially, that is to say either in her own proper

* Those marked with an asterisk were General Meetings.

person or as a useful exercise—from the point of view of the extreme sceptic. I have nothing to find fault with in the paper; it is well adapted to its purpose, which I presume is to urge whatever can be urged against the accounts which have been given hitherto of the observation of supposed supernatural physical phenomena, so as to assist future records to be of a more complete and more obviously trustworthy character.

But there are two points on which I think her article needs supplementing, since without some supplement it may be misleading.

One is that she appears to think an observer worse instead of better for continual opportunity for observation, because he is liable to become sophisticated by habit; whereas her real meaning doubtless is that this only applies to observers who are insufficiently critical and too easily convinced; inasmuch as they are liable to observe less and less well as they go on, so that their accounts become less and less reliable.

The other point is that she seems hardly to discriminate sufficiently between the reports of a skilled practitioner and a novice—meaning by a novice not a novice in everything, but a novice in the art of making and learning from experiment. The most learned moral philosopher—the most astute man of letters—may be a novice if immersed in the intricacies of a laboratory. If he is wise he will keep his hands in his pockets and not attempt to meddle. It used to be amusing to see an examination candidate sometimes automatically assume this attitude in a junior practical examination. It was a sure sign that he had learnt from text-books and blackboard drawings; he might answer questions on paper fairly well, but of instruments themselves he had a marked and well-grounded mistrust. An experienced experimentalist is not in this predicament, since he is accustomed to manipulate and deal critically with phenomena and to draw deductions from them.

Miss Johnson's reply to this will doubtless be that even scientific experimentalists are novices when they enter the region of psychical research, and must be treated as such until they have had experience in this particularly treacherous field. Their special aptitude and skill will make them quick to realise features of importance, but will not guard them

against deception. For this kind of investigation it is indeed often urged that an expert must be an expert *ad hoc*, and that general scientific training is not sufficient;—that the training of a conjurer is better.

I do not wish to contest that position,—both kinds of training are certainly useful; but I do feel that a man of science has an undeniable advantage over—let us say—a man of letters or a philosopher, in the particular matter of learning by direct observational experience, whatever other comparative disadvantages may fall to his lot. And if he cares to devote his energies to psychical research for a moderate time he ought before long to become an expert in that field also.

However I do not propose either to discuss or criticise Miss Johnson's paper in detail—I only propose to supplement it; and I can do so most readily and compactly by making a short and independent communication of my own. And in so doing I would explain that I have in my mind her few remarks on the testimony of Sir William Crookes, rather than her criticism of observations made by Lord Adare. The latter gentleman is not known to me, but I presume that he would not claim to be an observer with the training of a man of science.

The title Miss Johnson uses for her paper will serve my turn—only slightly modified so as to make it more general and not applicable to psycho-physical investigators alone.

It must be admitted that however great the intellectual competence of a man of letters may be, he is not accustomed to the examination and discovery of truth by means of physical experiments. A training in this special kind of observation is surely necessary for the formation of a valid and secure opinion, in addition to the natural powers of an educated mind. Take such a person into an ordinary physical laboratory for instance, and show him an experiment of any delicacy; it is quite possible that he will see nothing at all. He certainly will not be able to interpret what he sees without guidance, and it will not be difficult to guide him wrong. Knowing this, he will mistrust his own judgment,—he will not think of expressing a first-hand opinion; and if—to suppose something

absurd—he is asked to report on the phenomena in a responsible manner, he will necessarily be ultra-sceptical and hard to convince of anything whatever. Amid so many loop-holes for error, under such strange surroundings, the circumstances will necessarily call out a degree of caution which cannot be stigmatised as excessive. In some instances even the trained physicist will have lost his bearings and feel on strange ground. In that case he too will, if he is wise, be extremely cautious. But when he is on familiar territory, he knows fairly well what to look for, and is ready to draw inferences, with caution indeed but without excessive compunction. Every man of science makes inferences which to men trained in other branches—even in other sciences—will seem to be rapid induction based upon instinct rather than upon complete evidence. The facts which led Dalton to the atomic theory, for instance, would not have led the ordinarily educated man anywhere. Ordinary men live surrounded by phenomena of which the scientific meaning and theory is quite unknown to them. The very same facts, to the trained intelligence specially directed to them for months or years, may be full of significance. No stigma—nothing odious—is conveyed by such a comparison. The score of a symphony is one thing to a skilled musician; it is another thing and nearly meaningless to a man in the street.

Even a practised observer like Faraday, a man who lived in a laboratory all his life and worked constantly with his own hands—even Faraday when taken to a new experiment asked to be told “what he had to see” before sitting down to it; and he never considered himself capable of seriously criticising an observation until he had himself witnessed the experiment which demonstrated it. He knew well what a multitude of things might confuse the observer; he knew how difficult it is to see a phenomenon for the first time,—how comparatively easy the repetition becomes. Instruction from the man who was familiar with the particular experiment, and a hint as to what the precise point was that constituted the novelty, was sought—even by him.

How then can it be supposed that an observer or sitter can dispense with education? How can it be thought that his first and unaided impressions are likely to be the best?

If it be urged that every one is a novice in a strange field for some time after he has entered it, I agree. Great and patient care must be taken not to be hasty either in coming to a conclusion or in publishing results; acceptance on the part of a novice might easily be detrimental, and would not really substantiate the phenomenon to which he prematurely testifies. But still the converse remains true, that the novice in *every* kind of physical science feels himself at a still greater disadvantage; and, if wise, he is instinctively cautious, self-distrustful and sceptical. To learn direct from phenomena is not a common attitude of mind: the usual method is to learn from books and from people. The exploration of nature at first hand is not a matter to be lightly and confidently undertaken; and a person who had dealt chiefly with books would find it necessary to be ultra-sceptical, in order not to be credulous, when called upon to deal with *things*. Here I think lies the explanation of some of the hyper-scepticism now prevalent concerning what are called "physical phenomena," whose basis is necessarily that of direct experimental observation. They are facts extremely difficult to admit into any scheme of nature, since they seem to run counter to life-long experience. They are indeed so extraordinary as to be repellent. They cannot, I should judge, be legitimately accepted on second hand testimony. No testimony seems able to sustain them: it can but establish a *prima facie* case for an open mind. Nevertheless, both by physicists and physiologists, they have had to be admitted as true, as a result of direct and repeated experience; and sooner or later their place in the scheme of things must be found.

Meanwhile it will remain difficult to demonstrate them. The object of showing experiments to a learner is to illustrate something which is being verbally explained—to make the fact more real and living. Sometimes a diagram does better, and always the experiment must be simplified as much as possible. He must to a certain extent take things on trust—at least he cannot be supposed to be a competent critic, and if unable to see some faint result when it occurs, his failure proves nothing concerning it either way. Even if he does see it, or imagine that he sees it, he will find himself not permanently proof against the suggestion—sometimes quite

absurd, but sometimes not unjustified—of anticipatory hallucination. Novices brought in to see the effect of imaginary N-rays sometimes saw them. Skilled physicists from this country did not. The evidence of the novice—however good it may really be—is bound to be mistrusted even by himself.

Call upon a spectator at a *conversazione* to inspect a photograph of a spectrum which demonstrates, say, the magnetism of a sun-spot,—and he will see nothing but a smear crossed by rather fuzzy streaks. The fuzziness is the essence of the phenomenon. How can he possibly form an opinion on what he sees? No one expects him to. He would feel bound to take an agnostic attitude.

This is probably the reason why even orthodox scientific results are only half accepted by the public, until they have become a matter of habit. If anything depends upon acceptance by the public, that body is bound to be sceptical: it can only take new things on authority. We all take things to some extent on authority, except in the special and narrow field which we have ourselves investigated after a lifetime of training. Everybody has his own field, and outside that he is content to learn from others,—subject always to his ordinary common sense, which enables him to judge and more or less clearly discriminate between authorities, if they conflict.

Concerning this very matter of supernormal physical phenomena there is decided conflict, and it is to the ordinarily trained educated man that appeal must be made.

If after due consideration people in general decide against the reality of modern miracles—as they have been called—I shall be entirely content. If the time is not ripe for their reception it is better that they be rejected for a season. Far better things than they have had to run the gauntlet of hostile criticism and to bide their time.

All I would suggest is that meanwhile wise and responsible persons—whatever their training may have been—should not too strenuously or too assiduously deny the possibility of the occurrence of everything that has at one time or another been styled miraculous. Some day we may have to discriminate, and to admit that some of them—some few of them—may have really happened.

NOTE ON THE ABOVE PAPER.

With Sir Oliver Lodge's permission I add a few words to his paper in the same number of the *Journal*,—not with a view to combatting his general conclusions, with which I heartily concur, but in my turn to supplement them, and also to make my own position clearer.

The title of my paper was, perhaps, unfortunate, as it lends itself to his interpretation that an observer becomes worse instead of better for continual observation. This no doubt happens sometimes with very uncritical and careless observers; but in speaking of the "Education" of the sitter, I was referring to the gradual development in him of susceptibility to suggestion,—either from the general environment or from the medium,—and I think that no one who has had much practical experience of sittings can doubt that such a development is often liable to occur.

Sir Oliver Lodge shows clearly the necessity for practical training in observation before a man can become an expert observer, and remarks that even Faraday did not think himself capable of judging a physical experiment the first time he saw it. Still less, I suppose, would he have felt capable of judging a biological experiment, and following out the same principle, he should have felt less capable still of judging an experiment in psychical research.

And, as an intelligent man distrusts his own judgment of a subject which is new to him, so he expects that any one who claims to be listened to on any subject must first have studied it thoroughly. Thus, if a supposed discovery is made in chemistry, its acceptance by the scientific world does not depend on whether the discoverer is, say, an expert astronomer, but on whether he is a competent chemist. But if a supposed discovery is made in psychical research, it is almost invariably recommended to the world on the ground that the discoverer is an eminent physiologist, or a distinguished psychologist, or astronomer, or physicist, whereas it appears to me that the only relevant consideration is his competence as a psychical researcher.

By a competent psychical researcher I do not mean, as Sir Oliver Lodge suggests, a conjurer. A professional conjurer is generally a man of limited education, whose limitations are apt to make him dogmatic in some cases and credulous in others, and it is notorious that professional conjurers have been deceived by fraudulent mediums, though they have also done good occasional service in exposing frauds. While a conjurer is on safe ground in dealing with fraud,

since the art of deception is his special province, he is on the same level with any other amateur as far as genuine phenomena are concerned. Therefore, while his evidence is valuable when he can show how a given performance is done, the mere fact that he cannot see how it is done proves nothing, except that the capacity of the performer—*whether fraudulent or genuine*—exceeds his own.

Nevertheless, since, of course, fraud is a large element in what we have to deal with, an expert in fraud is one—though by no means the only one—of the experts needed in our work. I think, however, that a man of general education who has added a practical knowledge of conjuring to his general equipment (as was pre-eminently the case, *e.g.* with Dr. Hodgson), is likely to be much more useful than a mere conjurer.

With the greatest possible respect for science, I do not regard it as the one and only study in which a scientific habit of mind can be cultivated. An equally high standard of accuracy, a power of nice discrimination, and a capacity for judging evidence, may be found among men of letters. And even a philosopher may be useful in expounding the general principles on which enquiries should be carried on, and the conclusions which may legitimately be deduced from them. In our work, the help of educated men of every type is of great advantage, and we have been fortunate in never being without it. But we have been fortunate above all in being able to count among our founders—to speak only of those who are no longer living—men who were not only eminent in philosophy, or in letters, or versed in practical science, but each one of whom was at the same time an expert in psychical research.

ALICE JOHNSON.

CONCLUDING NOTE.

There is nothing in this Note of Miss Johnson's with which I disagree, unless it be the emphasis laid on "suggestibility" in connexion with skilled and responsible observers; and in her concluding paragraph—as is clear from page 4 of my book "The Survival of Man"—I heartily concur.

OLIVER LODGE.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A General Meeting of the Society

WILL BE HELD AT

MORLEY HALL,

GEORGE STREET, HANOVER SQUARE, LONDON, W.

On THURSDAY, MAY 5th, 1910, at 4.15 p.m.

WHEN

A Presidential Address

WILL BE DELIVERED BY

MR. H. ARTHUR SMITH.

N.B.—*Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on the production of an invitation card signed by a Member or an Associate. Each Member or Associate is allowed to invite ONE friend.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

- Astley, Hubert Delaval**, Benham-Valence, Newbury, Berks.
Greene, James G., 34 Stiles Street, Elizabeth, New Jersey, U.S.A.
Hall, Mrs. Basil, 31 Cadogan Gardens, London, S.W.
Reeves, Mrs., 6 Sterling Street, Knightsbridge, London, S.W.
 ASPINWALL, THE REV. CHARLES F., Tregenna, Decoy Road, Newton
 Abbot, South Devon.
 BERRY, MRS. ARTHUR, Meadowside, Grantchester Meadows, Cam-
 bridge.
 BRAZIER-CREAGH, MRS., Heath View, The Barracks, Lichfield.
 BRUCE, JAMES, Craik, Sask., Canada.
 BAKER, MISS MABEL, St. John's Schools, Eton, Windsor.
 CATHER, MISS A. S., 3 Bedford Place, Russell Square, London, W.C.
 COPLAND, HOWARD, Villa Copland, Interlaken, Switzerland.
 CRITCHLEY, W. A. PAGET, 15 Parkside, Albert Gate, London, S.W.
 DUFF, MISS H. A., 27 Chester Street, London, S.W.
 ENO, HENRY LANE, 8 East 61st Street, New York, U.S.A.
 FILLMER, HORATIO R., 52 Ship Street, Brighton.
 GARDNER, HAROLD E., 4 Harrington Street, Liverpool.
 HENLY, MRS. ALBERT W., Gwydyr House, Bromley, Kent.
 HESSEL, MISS K. A., 14 Waterlow Court, Hampstead Garden Suburb,
 London, N.W.
 LIBRARIAN, Birmingham Public Libraries, Ratcliff Place, Birmingham.
 M'ALPINE, ROBERT, Balclutha, Greenock, N.B.
 OATES, R. CROSBIE, Moyallen, Ness Holt, near Neston, Cheshire.
 PAUL, J. RODMAN, 505 Chestnut Street, Philadelphia, Pa., U.S.A.
 PINCHOT, MRS. AMOS, 1021 Park Avenue, New York, U.S.A.
 ROBERTS, WILLIAM MARTIN, Bar Harbor, Maine, U.S.A.
 STILES, MRS. T. L., 411 North D. Street, Tacoma, Washington, U.S.A.
 STEVENSON, MRS., Wingrove, Moorend Park Road, Cheltenham.
 WHERRY, EDGAR T., Ph.D., Lehigh University, South Bethlehem,
 Pa., U.S.A.

WILSON, CHARLES J., Dublin Local Section, 17 Pembroke Park, Dublin.

YOUNG, MISS ELSIE, 33 Elm Grove, Cricklewood, London, N.W.

YOUNG, J. F., 72 Lansdowne Road, Notting Hill, London, W.

MEETING OF THE COUNCIL.

THE 102nd Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, March 15th, 1910, at 6 p.m., the President, Mr. H. Arthur Smith, in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, Mr. E. N. Bennett, Mr. W. McDougall, Dr. T. W. Mitchell, Mr. Sydney C. Scott, and Mrs. Henry Sidgwick; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last meeting of the Council were read and signed as correct.

Four new Members and twenty-six new Associates were elected. Their names and addresses are given above.

The monthly accounts for January and February, 1910, were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 31st Private Meeting of the Society for Members and Associates only was held in the large Hall at 20 Hanover Square, London, W., on Tuesday, March 15th, 1910, at 4 p.m.; the PRESIDENT, MR. H. ARTHUR SMITH, in the chair.

DR. T. W. MITCHELL read a paper on "A Study in Hysteria and Double Personality, with Report of a Case," which will, it is hoped, be published later in the *Proceedings*. The following is a short abstract of the case reported:

In 1901 Amelia G. P., aged 29, developed a variety of hysterical symptoms after a period of acute illness which corresponded to no known affection. She presented many of the recognised stigmata of hysteria, such as hemianaesthesia, concentric reduction of the visual fields, paralysis and tremor of the limbs. She also suffered for over a year from an unusual form of speech-defect, which was accompanied by word-blindness. The power of writing was retained, but her spelling reproduced

all the peculiarities of her speech. This illness lasted for eighteen months, after which she remained well until the end of 1904, when she again became affected in a similar way. All the old symptoms returned in a more severe form, and many new ones developed. On this occasion her illness lasted until the end of December, 1905. From this date she kept well until November, 1908, when she had a recurrence of the same kind of illness.

From the beginning of this last attack she was treated by hypnotic suggestion, and Dr. Mitchell said he was struck by the unequal response to therapeutic suggestions which he met with in this case. It seemed to him that the resistance encountered in connection with particular suggestions was the deliberate act of a second personality which was brought to light by the induction of hypnosis. Only when the hypnotic personality so pleased were suggestions for the relief of any particular symptom of any avail.

Further evidence of the existence of a second personality was found in the somnambulic life of the patient, and in her tendency to drop into the second state spontaneously in the daytime. For convenience the hypnotic state was referred to as Amelia and the waking state as Milly—the name generally used by the patient's friends. Amelia claimed to be different in some ways from Milly. She said she knew more than Milly did and remembered much that Milly had forgotten. Amelia maintained that she was the originator of some of Milly's hysterical symptoms. She said: "I made her hands shake and her legs as well, and I scratched her and made all those nasty places on her hands and legs, and made her fingers close down and her thumbs so that she could not move them. . . . I made her fall downstairs and hurt herself." She denied all responsibility, however, for the speech troubles and the other more serious symptoms, and Dr. Mitchell was inclined to think that there was some foundation for the distinction she made. The more serious functional disorders appeared to him to be connected with the functioning of dissociated states of consciousness which were not synthesised within the hypnotic personality. And although these symptoms were ultimately removed by suggestion, their removal seemed to necessitate the induction of a deeper hypnotic state.

During the discussion that followed, DR. AGATHA PORTER asked if there had been any evidence of double personality before the patient was hypnotised.

DR. MITCHELL replied that he had had no reason to suspect the existence of a second personality until after hypnosis had been induced. But he did not think that the doubling of the personality was a result of hypnosis. He said that in ordinary hypnotic somnambules a second personality, perhaps as well marked as that shown in the case recorded, might be artificially created by suggestion, but in this case he had found the second personality already formed when the hypnotic state was first induced.

In reply to the REV. J. W. HAYES, DR. MITCHELL said he thought the amount of malice that such an artificially formed personality could be made to display would depend on the real character of the subject rather than on the intentions of the hypnotist.

EUSAPIA PALLADINO IN AMERICA.

A SOMEWHAT sensational article by Professor Hugo Münsterberg on the sittings with Eusapia Palladino in America has recently appeared in *The Metropolitan Magazine* (for February, 1910). Apart from one incident, to be related presently, on account of which we refer to it, the article contains little or nothing in the way of facts or of comments that will be new to those who have paid any previous attention to the subject, while Professor Münsterberg disarms all criticism of himself as an observer by remarking at the beginning, "I myself am entirely unfit for such an investigation." He seems to decide, nevertheless, at the end that "physical phenomena" must be impossible on *a priori* grounds, and between the two one wonders that he took the trouble to sit with Eusapia at all.

With the fact that she is extremely skilful in making substitutions of one of her hands or feet for the other we are already familiar; and we know that a number of devices have been mentioned (in our publications and elsewhere) by which, in the opinion of many persons, some of her performances may be carried out. Further, several cautious observers have previously remarked that the occasional searches to which

she has submitted are not sufficient to exclude the possibility of hidden apparatus.

There is, however, one observation of Professor Münsterberg's which seems novel and which, if confirmed and followed up by other investigators, might be instructive. He says:

I noticed, while I was sitting at her side, that every time before a levitation of the table began she arranged something between her knees under her clothes. It was often only a quick movement as if she were pressing a button, but I never saw the levitation without such a preparatory action, though the knees themselves, which I held with my hand, were kept entirely quiet. Moreover, frequently she arranged the folds of her skirt around the legs of the table as if some forceps were to hold the table leg from below the gown.

The last part of the article also gives an account of a very instructive and hitherto unpublished incident, as follows:

One week before Christmas, at the midnight hour, I sat again at Madame Palladino's favorite left side and a well-known scientist on her right. We had her under strictest supervision. Her left hand grasped my hand, her right hand was held by her right neighbor, her left foot rested on my foot while her right was pressing the foot of her other neighbor. For an hour the regulation performance had gone on. But now we sat in the darkened room in the highest expectancy while Mr. Carrington begged John to touch my arm and then to lift the table in the cabinet behind her and John really came. He touched me distinctly on my hip and then on my arm and at last he pulled my sleeve at the elbow. I plainly felt the thumb and the fingers. It was most uncanny. And, finally, John was to lift the table in the cabinet. We held both her hands, we felt both her feet, and yet the table three feet behind her began to scratch the floor and we expected it to be lifted. But instead, there suddenly came a wild, yelling scream. It was such a scream as I have never heard before in my life, not even in Sarah Bernhardt's most thrilling scenes. It was a scream as if a dagger had stabbed Eusapia right through the heart.

What had happened? Neither she nor Mr. Carrington had the slightest idea that a man was lying flat on the floor and had succeeded in slipping noiselessly like a snail below the curtain into the cabinet. I had told him that I expected wires stretched out from her body and he looked out for them. What a surprise when he saw that

she had simply freed her foot from her shoe and with an athletic backward movement of the leg was reaching out and fishing with her toes for the guitar and the table in the cabinet! And then lying on the floor he grasped her foot and caught her heel with firm hand, and she responded with that wild scream which indicated that she knew that at last she was trapped and her glory shattered.

Her achievement was splendid. She had lifted her unshod foot to the height of my arm when she touched me under cover of the curtain, without changing in the least the position of her body. When her foot played thumb and fingers the game was also neat throughout. To be sure, I remember before she was to reach out for the table behind her, she suddenly felt the need of touching my left hand too, and for that purpose she leaned heavily over the table at which we were sitting. She said that she must do it because her spiritual fluid had become too strong and the touch would relieve her. As a matter of course in leaning forward with the upper half of her body she became able to push her foot further backward and thus to reach the light table, which probably stood a few inches too far. And then came the scream and the doom.

As our readers may like to have further authentic information about this incident, what led up to it, and to whom the credit of the exposure is due, we print the following account by Mr. G. B. Dorr of the sittings in question. The account was undated, but bore the postmark Dec. 26th, 1909:

I had three séances with Eusapia Palladino in New York last week. I arranged for them some time ago. And friends of mine went to them with me, so that we could, to some extent, control conditions. Professor Münsterberg went with me also on two evenings, the first and last. I had read the Naples report quite carefully, and went, so far, prepared. The first evening Professor Münsterberg, I, and one of my friends controlled during the whole evening, observing very closely, but—like others—came away quite unable to explain the things that happened, which were mainly levitations of the table, the over-throwing, or throwing out from the cabinet of the little table placed in it, the blowing out of the curtain, and its bulging out as though with pressure from behind, and *touchings* on the arm or side toward the cabinet, while my friend controlling opposite me was *grasped* at one time on the arm. The light during the levitations of the larger table was excellent, even strong, but everything else happened in a dark-red light, difficult to see in.

A temporary boarding across the room, with a boarded-up recess in it for cabinet, before which E. P. sat, made her background. One could pass behind this boarding. I noticed one or two things that seemed to ask attention that evening. One was that she complained beyond what was reasonable, I thought, of pain caused by my holding her hand even lightly, and by my resting my foot *on* hers, so that she presently had both hand and foot resting upon mine, and free.

Another thing was that the first thing that happened when anything was about to take place in the cabinet was the blowing out (as it seemed) of the curtain, which then remained resting on, and covering, one or other of her arms and shoulders, screening that whole side from being seen in the dim light. I also noticed that E. P. asked one of my friends, who was standing behind my chair as I controlled during the time of dim light, to go further off, on the ground that if I were "touched," I might think it was he that did it.

The second evening Professor Münsterberg was not present, but Professor Trowbridge of Princeton, a physicist, was. Otherwise the group was practically the same. We then tried the experiment of shifting the cabinet (without previous warning) to the obviously solid corner of the room, across which we stretched the curtains, as in the Naples sittings. And I asked Mr. Carrington and the interpreter (one of my friends spoke Italian like a native) to leave us alone with E. P. during that sitting, which [they] very courteously did. Under these conditions the same phenomena as before took place, and in addition something resembling slightly a palely illuminated hand appeared in the dim light, three times, above E. P.'s head. Her own hand, if free, however, could easily have got into that position. And Prof. Trowbridge told me that at a previous sitting at which he had been the week before something similar in appearance had shot swiftly out over the table in front of her—when the light was dim—and that then it was at a lower level, the level of her shoulder, at which it would have to be in order to reach out far in front if it really were her hand thrust out from under the concealing curtain. And I came off with the impression that it probably was her hand, in some way free.

Another thing I noticed that evening was that when the curtain came out it seemed to me to be rather twitched out from some point low down—as low down as her waist—than freely blown out from behind. I was able also from where I stood to reach across

and feel of it before the movement ceased, and it was drawn, I thought, quite tensely above the point of movement, which I could not reach. The corner of a room is a poor place in one way to locate the cabinet, because no one but the controllers on either side—whom she controls as well as is controlled by—can get near it. It also seemed to me that evening that the wind from the cabinet was caused by the curtain as it was moved, not that it was the wind that moved it.

That evening E. P. began by saying that she wanted no one to stand near the controller upon either side, nor as far back as they towards the cabinet; that is, she wanted to keep all present within a certain angle in front of her, as it were. I also noticed that before the cabinet performances began she gradually worked her chair and the table back until she practically touched the curtain, and that she left her controls "*con permesso*" at times, and stretched about as though to rest herself, which was, of course, quite natural, but gave opportunity, when the light was dim and the curtain had blown out over her shoulder, to arrange things in the cabinet or elsewhere if she wished.

That evening I did not control at all myself, but getting as close as I could behind one of my friends who was controlling, in the cabinet period of the séance, I found myself able to see into the cabinet, as soon as the curtain on my side had been blown out and was resting on her shoulder, with considerable distinctness, thanks to the white-plastered, sloping wall, and I made up my mind that whatever took place in it had its origin *between* her and the object moved, and not *behind* the latter. Moreover, all the movements that took place from the cabinet outward seemed to have the character of ones due to sudden pulls—or pushes—not to any persistently acting force; *e.g.* the little table seemed to me to be *thrown* out always—even when, one time, it was thrown out on top of the other—and not to be propelled by any steady force.

The third evening—the sittings were on the 13th, 16th and 18th of December—more people were present than previously, a dozen or so in all, besides herself and those who came with her, the interpreter, a stenographer, and Mr. and Mrs. Carrington, but several of these had been present at the other sittings. That evening we began by asking E. P. to let herself be searched by two ladies who were present by my own arrangement. This was done quite thoroughly, by their report, but I noticed that E. P. did not, they told me afterward, take off her *boots*, which did not occur to them as

necessary. I merely made a mental note of the fact at the time, but afterwards it seemed important. The cabinet was now back in its old place, in the recess in the boarding, which gave those present and not controlling more room to get near, or in a line at least with the front of, the cabinet.

In the first part of the sitting there were levitations of the table in full light, as before, and these we could in no way explain. Professor Münsterberg was controlling on one side; one of my friends—a keen, intelligent, and younger man—upon the other. I was free, and could see plainly under the table as it rose. Her knees were not lifted, her hands were above the table and in control, and one of my friends once ran his hand down between her body and the table as it was rising. None of us indeed, however sceptical, who were present at any of these sittings have yet been able to suggest any explanation for these full-light levitations. I think it possible that they may be genuine.

After a while the light was turned down—that is, a bulb covered with dark-red paper was used instead of the plain bulb—and things began to happen in the cabinet, the curtain having first blown out, or been drawn out, as usual, and resting on her shoulder—her *left* shoulder it was. Prof. Münsterberg had not been “touched”; she was asked to “touch” him—that is, to get him “touched”—the same thing if you will! *To bring this about she brought him from controlling on her right side to her left.* I had noticed previously that the things done from the cabinet seemed to come mainly from one side or the other at any given time, not from both indifferently. M. was then touched on the arm; I was standing behind him, a little way off but leaning forward with my hands resting on the back of his chair.

One of the friends who had come with me, a younger man, active, quick and cool, stooped down between me and M.’s chair, to watch, if possible, if anything came out from the cabinet. The room was then quite dark (with a single red light), and being unseen behind M.’s chair and E. P. being then close to the cabinet with the curtain (*i.e.* a strip of it) drawn over her left shoulder, which further prevented her from seeing as from being seen, my friend gradually stretched out upon the floor until his head was in the cabinet, and lay there watching.

A suggestion was then made that the little table should be brought out again—it had already been thrown out once and been replaced, and E. P., I think, had herself replaced it where it then was standing

—when suddenly my friend saw a foot, no boot upon it, above him in the dim light, and took hold of it. E. P. screamed out, in Italian of course, that some one had touched her foot. He let go immediately and drew quietly back, rising up behind me in the dark, so that he remained throughout unseenn. At the moment no one, I think, but myself knew what had happened, and one of the other men present, familiar with her séances, who happened to be standing opposite me, behind her right control, remarked that it was “very extraordinary,” he had “never known of Eusapia’s being ‘touched’ before.” She herself was very much disturbed; accused a quite innocent person—who did not even know what had happened—of having crept into the cabinet; and then exclaimed that the newspapers would say, the next morning, that she did things with her foot.

Nothing more of importance happened after that. She kept recurring to it, that some one had touched her foot; but she did not seem at the end to be as hysterical, I thought, as previously at the trance’s end, which left me with a question as to how real the hysteria and exhaustion had been in which the other trances had seemed to leave her.

Now, to go back, the foot, when my friend grasped it, must from his position have been at least two feet behind her. At the same time Prof. Münsterberg—and it was unmistakably upon his side—was quite unconscious that he was not “controlling”—able to account for, that is—that same foot, which was placed *on* his and *pressing continuously on it at the time*, he tells me. That she released her foot from *under* mine in a previous sitting and placed it *above*, I have already mentioned. The simplest explanation would seem to be, I think, that she has very supple feet and limbs, and draws her foot out from her boot, which she still continues to hold down in some way—with some attachment on the other foot conceivably—on the controller’s foot while she uses her own to move things in the cabinet, and probably to touch the controllers on the arm or elsewhere. Mr. Carrington told me in the beginning that everything that happened took place within four feet of her. Now this is just about the reach of leg and foot, if she has a chance under the cover of the extended curtain and the darkness to stretch out at length. I think she also reaches back and places things in the cabinet where she *can* reach them later, when she stops and frees herself to “rest.” She rearranges the curtain then, and might easily arrange the things behind it too, for the room is dark and she is *close* to the curtain, where she could readily reach back.

In my three sittings there was nothing that took place in connection with the cabinet that could not easily be explained by a free foot or hand, used skilfully; and that she does use both, and skilfully, there now can be no doubt. The levitation of the larger table in full light I am rather inclined to believe in as genuine, as I have already said, partly because the control of eye as well as touch seems, in this case, to be so good; and if this be genuine, perhaps other things are genuine too. But I feel quite sure myself that none of those *we* saw were so, apart from the levitations of the larger table. E. P. certainly has a well worked out system for doing things by trickery if they fail to do themselves. The knocking of the table, bidding people talk, is part of it, no doubt. Mr. Carrington told me it seemed to "help things to happen"—and I think it did. The tying of the feet—which we did one evening at her suggestion—I think must hold the *boot*, not the foot.

The man controlling opposite Prof. Münsterberg at the time of the foot incident was an unusually intelligent, clear-witted younger man, and an old friend of mine, who had been present at all three sittings and had controlled before. He, like Prof. Münsterberg, was quite unconscious at the time of her having escaped in any way from his control. Nor did she probably, as it was quite evidently on Prof. Münsterberg's side that she had freed herself. But he was also watching closely, and feels quite certain of the pressure of her foot—as he thought it—on his at the time the thing took place. He now thinks the touch he felt just previously was no doubt her toes, reaching up under the cover of the extended curtain to his right arm.

G. B. DORR.

After writing this letter, Mr. Dorr obtained the following statements from the sitter who grasped the foot and from Professor Münsterberg. In sending us the original account of the former Mr. Dorr calls attention to his own error in stating that the foot was *seen* in the cabinet; the dim light and the shadow of the extended curtain precluded sight, and the foot was grasped on the indication of sound alone. The writer of the account is an old friend of Mr. Dorr's; what he did was done upon his own initiative, as he saw the opportunity offered him and took it, and not in consequence of any suggestion from Professor Münsterberg, whom he had met for the first time that evening. His name and address were given to us, but

we were asked not to print them, as he wished to avoid being involved in the notoriety which the incident had gained in America. He writes as follows:

February 9th, 1910.

I wish here to place on record my impressions of what happened at the séance of Eusapia Palladino which I attended in New York.

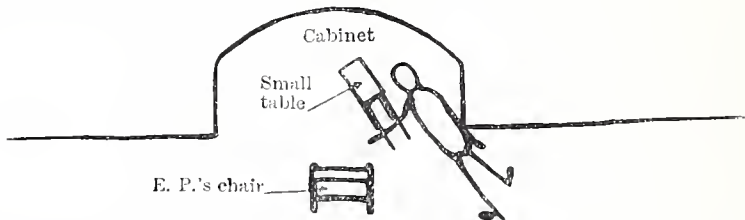
During the early part of the evening I acted as "control" of Eusapia's left arm and left leg, while Professor Hugo Münsterberg had control of her right arm and leg. The usual phenomena occurred as described in the various reports of the E. P. sittings. The only difference that I see from the reports which I happen to have read was the very much larger number present. There were in the room, including Eusapia, the stenographer, and Mr. and Mrs. Carrington, seventeen people.

At the end of a considerable time I signified my intention of giving up my place, which Münsterberg took, his place being taken by a well-known scientist, the President of a scientific body in New York.

During my "control" I had been touched several times in the right ribs, and so when the manifestations had progressed and the room returned to its darkened condition, I dropped to the floor and glided back of Münsterberg's chair. There I lay in a strained position for a long time with my open hand covering his ribs hoping that whatever had touched me would touch him, intending instantly to close on it. Nothing, however, happened, except that I lost my balance slightly, owing to the strain of my position, and I lightly brushed M.'s ribs by mistake.

I then crept back to the furthest end of the table from E., and resumed my standing position among the onlookers in order to rest from the long strain of my position. It must be realized that during all this time the curtain of the cabinet had been blown or lifted on to the table and completely filled the gap between Eusapia and Münsterberg. Realizing that probably no one but you [Mr. Dorr] would notice another attempt, I once more dropped to the floor and glided on my stomach along the back of Münsterberg's chair, but instead of stopping there I crept on to the extreme edge of the cabinet. Of course that side was open, as the curtain was on the table between E. and M. Just as I got there the table was upset and almost fell on my face. It was then lying half inside and half outside the cabinet and I right beside it. I lay there from then on, with my left hand raised ready to intercept

anything that might be between the small table and Eusapia's chair. I had already felt all up and down the table to see if there could be anything there, but it was completely clear. I here draw a rough plan of the situation at this moment, although it is not in scale.



As my position made it possible to intercept anything returning from the table to E., I determined to wait for the first slight movement of the table, as earlier in the evening it had first upset in the cabinet and then later on shot out behind my chair when I was the left "control." I did not know what to expect,—a wire hook, possibly electricity,—when suddenly the table moved and I instantly closed in to intercept, and my fingers closed firmly on a human foot in rapid motion which was stopped and arrested by my hand. My fingers were over the instep and my hand closed firmly on it. It was then that Eusapia gave a piercing shriek and I glided quickly back in the darkness towards the other end of the table, where I resumed my standing position. Eusapia's outcry, followed by continuous wailings that she had been seized by the foot, so distracted the attention of the general company that I escaped detection except by you and by one of the ladies present. I was very much aided in being able to remain so long near the centre of action unobserved by the fact that there were so many people present. As the curtain was lying on the table between Münsterberg and Eusapia, the journey from his chair to the cabinet was comparatively safe as long as it was accomplished in perfect silence.

If at any time you require this statement in a more formal character, please send me a type-written copy of it and I will swear to it before a notary public.

Professor Münsterberg wrote to Mr. Dorr as follows:

CAMBRIDGE, MASSACHUSETTS,

January 19, 1910.

In accordance with your request I state here in writing what I at once told you orally after our séance with Madame Palladino.

on December 18th, the second in which I took part. I understand that you are interested only in a statement concerning those observations which have reference to Madame Palladino's situation at the time when her foot was grasped in the cabinet.

At the moment when her screaming indicated that she was grasped, I felt sure that I held her left hand with my right hand and that I felt her left shoe on my right foot. Moreover I felt sure that no change in the pressure of the shoe had occurred during the preceding minutes. I believed myself to feel both the heel and the sole of her left shoe, while it was her left foot which reached out for the table in the cabinet. Inasmuch as the gentleman on her right side also felt her whole foot on his foot, I consider it impossible that a substitution had set in by which her right foot gave to both her neighbours the feeling of being touched by her shoe. As throughout that part of the séance I gave my fullest attention to my foot sensations, I must believe that her right foot remained on the foot of her right neighbour and that her left shoe remained on my foot.

The skill with which she succeeded in removing her foot from the shoe without giving me the slightest suspicion appears to me marvellous. By my laboratory work I am accustomed to careful observation of impressions. I gave my full attention to the tactual sensations which her shoe produced on my foot, and yet I did not notice anything of the change until the scream occurred. On the other hand I confess that the surprise of the scream withdrew my attention for a few seconds so fully from the tactual sensations that later I was unable to remember what happened immediately after the surprise. Certainly when I turned my attention to my foot again, her foot was in the shoe once more. But it may be that a minute had elapsed since the excitement which the scream produced.

Let me add that the gentleman who caught Madame Palladino's foot in the cabinet told me a few minutes afterwards that he had grasped it near the heel and that the foot was without a shoe. The tactual sensations which I perceived at the arm were also such as an unshod foot might easily produce with the toes, while a shoe could not have given them.

HUGO MÜNSTERBERG.

MR. G. W. BALFOUR ON PSYCHICAL RESEARCH AND PHILOSOPHY.

AN important article by Mr. Gerald Balfour has appeared in the *Hilbert Journal* for April, 1910, on "Psychical Research and Current Doctrines of Mind and Body." These he divides into three principal varieties, namely:

(1) Parallelism, which holds that between mind and brain interaction is inconceivable; neither can influence the other. Yet they are so closely related that to every change in the mental series a change in the physical series exactly corresponds.

(2) Epiphenomenalism, which also asserts that every mental event has its exact counterpart in a brain event; but that, while consciousness cannot influence the molecular changes in the brain, the molecular changes in the brain are the cause, and the sole immediate cause, of all conscious states.

(3) Interactionism, which—like Parallelism—recognises both a disparity and a correlation between the mental and the physical series, but holds that the two series may be causally related to each other and that the relation of the mind with the brain is one of reciprocal influence.

After explaining briefly the essential features and some of the consequences of these doctrines, the writer goes on to consider whether any fresh light is thrown on the question of the relation of mind and body by the special investigations to which Psychical Research is directed. He shows that if empirical proof were produced that the individual mind may survive bodily death, carrying with it sufficient of its earthly memories to maintain continuity between its discarnate and its corporeal existence, the doctrine of Parallelism—and still more that of Epiphenomenalism—would, so far as we can see, have to be abandoned, and some modification of the Interactionist theory—involving a doctrine of the relations of soul and body rather than of mind and brain—would seem to remain the only one tenable.

The evidence for individual survival, however, in Mr. Balfour's opinion, falls considerably short of proof, but telepathy between the living is in his view an established fact, and he expresses his astonishment at the readiness with which the ordinary educated public (we may add, with little or no examination of the evidence on which it rests) have adopted a belief in telepathy, while they fail to see how profoundly even this belief should modify all current psycho-physical doctrines. Finally, he points out that, though the evidence for survival is seriously weakened by the counter hypothesis of telepathic faculty combined with subliminal agency; on the other hand, if a mind associated with a brain can be in direct telepathic relation with some other mind, there is at least a *prima facie* ground for supposing that this relation may subsist after the destruction of the brain.

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DISCUSSION OF THE NAPLES REPORT ON EUSAPIA PALLADINO.

I AM sorry that the conditions of investigation accepted by our Committee and explained in their Report on Eusapia Palladino should not meet with Miss Stawell's approval; but I think in her criticism, published in the February *Journal*, she sometimes seeks to put a construction on words and reported actions they do not fairly bear.

She begins her paper by speaking of the "suspicious circumstances" and "obvious attempts at trickery" described on pp. 338, 383, 400, and 543. (*Proceedings*, Vol. XXIII.)

It is well known that things take place during Eusapia's séances which do seem to be attempts at fraud, but during the present investigation they seem to have been very rare. Miss Stawell calls attention to only 4 as having occurred throughout the 13 séances reported; there were, however, one or two more. I do not know the reason for this, but, if other things are shown to have been unaccountably abnormal, rare attempts at fraud of the description mentioned in Miss Stawell's paper, even granting that they do take place, are in my opinion of no consequence.

Miss Stawell now goes into greater detail to show that Mr. Podmore's views are warranted, and because she cannot "see how to make the shorthand report consistent with F.'s later notes about the substitution of hands and the seizing of Mrs. H.'s wrist," she concludes it is not so, and makes some remarks on the difficulty of

accurate memory, tending to depreciate the evidence tendered by our Committee.

(1) As to the "substitution of hands" affair, if Miss Stawell had enquired she might have found out that the shorthand notes (*Proceedings*, Vol. XXIII. p. 540) are not inconsistent with the supplementary information given on p. 541—that what took place between 10.30 and 10.34 during Séance XI., was in fact as follows:

(a) E. P. substituted part of her right hand for her left, unperceived by Mrs. H.

(b) F. saw E. P.'s left hand moving towards the curtain and asked Mrs. H. if she was holding the medium's left hand. Mrs. H.'s attention being thus attracted to what her right hand was holding, she became aware, by feeling the thumb-nail of the medium's right hand, and probably other indications, of the substitution that had taken place and answered, "No, she has made a substitution."

(c) F. now exclaimed "substitution of hands" in such a way as to attract the attention of the stenographer, who recorded this remark, and also that of Mrs. H. which followed, namely, "I thought that I had still hold of the medium's left hand."

(2) From what I read on p. 549, it appears that what F. dictated for note by Mr. Meeson, namely, "Mrs. H.'s hand was seized by the wrist by a hand and dragged across the table to touch B.'s face" must have been prompted by what Mrs. H. told him (unless Mrs. H. dictated it herself), for although he saw her hand move across the table, he did not "see any hand holding it." I fail to recognise any want of consistency.

(3) Miss Stawell is struck by what she considers the incessant changes in the position of Eusapia's hands, and gives the following example from the report of Séance VI. 12.30, of how she thinks such changes may "provide the opportunity for the phenomena, fleeting as these are." She quotes from p. 453 the shorthand notes of what took place, and asks whether there might not have been time between that at which E. P. withdrew her hand from F.'s and replaced it in B.'s to have done some act which caused C. to aver that he saw a head come out from the curtains slowly and to within six inches of his head, stay out about two seconds and then go back. I do not know—but granting that E. P. took more than two seconds to move her hand from F.'s to B.'s, what C. saw was a head, not a hand. If he saw this head come out from behind the curtains to the left of Eusapia's head, it could not have been represented by her hand, because she could not have got it

into that position. If not so, however, remembering that Eusapia's head was resting against C.'s head, and her left hand in his, so that, when she put her right hand inside the curtain to take F.'s, she must have swung her right shoulder back, and the only way she could have performed the miracle imputed to her must have been

- (a) To change the appearance of her hand to that of a head.
- (b) To swing this false head right across in front of B., to pause a moment close to C.'s head, then repass B. and gain the shelter of the curtain.
- (c) To permit her hand to re-assume its ordinary shape and then replace itself in B.'s.¹

(4) Miss Stawell's next remarks refer to the statement that during Séance V. 11.8, the little table struck B. under the shoulder (p. 429). She quotes the following sentence from "Remarks on the séance" (V. p. 420). "From 10.52 onwards there were a series of movements of the small table and of other objects behind the curtain, culminating at 11.8 by the small table striking B. on the shoulder and upsetting completely, the medium being rigorously held, visible and motionless," and from this she infers that the intention is to imply that E. P. was "held, visible and motionless" from 10.52 to 11.8. I could draw no such conclusion, but if for a moment I did entertain it, a glance at the shorthand report of the séance would be enough to dispel that error.

She goes on to remark on the incessant motion of E. P.'s limbs, and would, I think, like the reader to infer that the movements of the things behind the curtain were caused by Eusapia, owing to the want of control exercised by the experimenters. I maintain, however, that since the table and the other things were behind the curtain, and the curtain behind the medium's chair, she could not have been the cause of their movement with even much more liberty of action than the report grants her. Miss Stawell describes the medium's left leg as "kicking backwards and forwards," but forgets to say that it was under the table and under F.'s control. To Miss Stawell the fact that on one occasion it was found that Eusapia had only buttoned her boots by the top button "suggests preparation for slipping her foot in and out;" to me it suggests slovenliness only.

¹The above speculation is, however, needless, for on enquiry I find that "the head appeared after Eusapia had replaced her hand on B.'s."

But to go back to Mr. Feilding's original statement on p. 420, that *when* the table struck B. Eusapia was "rigorously held, visible and motionless" (pp. 420 and 429) and Miss Stawell's that "it was *after* the table has struck B. at 11.8 that the medium appears to have become motionless."

Here are two statements which cannot both be true, one made by a witness of the event, the other by one who was not. In order to settle which is correct, let us turn to the shorthand report made at the time, and then and there recorded.

"11.8 p.m. B. The little table struck me under the shoulder and fell over completely on the right of the medium.

"B. At the same moment she was holding my left hand with her right, and her right foot was resting on my left foot. I felt the whole length of her leg against my leg.

"F. Her left hand is in my left, on the corner of the table. My right hand across both knees. Her left leg motionless. Her left foot on my right foot, and I know it is the whole of it. Her head close to me and motionless and clearly visible.

"B. Her head is visible to me as well."

This appears to me inconsistent with Miss Stawell's statement.

Finally, in this section of her remarks, Miss Stawell thinks it likely that E. P. "substituted a dummy hand for her right during Séances V., VI., and VII."! "Possible," "conceivable," it may be; but I think—in the face of the report of those present—altogether unlikely.¹

(5) *Raps*, p. 334.

Under this heading Miss Stawell calls attention to par. 10, page 537: "Finally the series of raps produced on the door leading into B.'s room, at the side of the cabinet, at the close of the séance (XI.), which must be regarded as the only really evidential raps obtained throughout the whole series. The No. I. Light was on, and the room additionally flooded with light through the open door of the next room."

She explains these raps by supposing a confederate of Eusapia's got into B.'s room and made them in answer to signals; of course this is a possible explanation, but under the circumstances not a likely one.

(a) Miss Stawell says the door from B.'s room opening on the

¹ Mr. Baggally, who is the witness most concerned, repudiates my expressions "possible, conceivable," as completely wide of the mark.

passage was not locked.¹ My own experience of continental hotels is, that bedroom doors are always kept locked.

(b) She says that Signor Zingaropoli remained in the séance room.

This gentleman is not mentioned in the report of what took place, made at the time, but Mr. Baggally in his final report made in March, 1909, says, "This lady (Mrs. H.) retained her seat on the left of the medium and I retained mine on her right. The other persons who had been present at the séances (with the exception of the stenographer who remained seated at his table) had retired into C.'s room."² She reminds us that Signor Z. is a friend of Eusapia's; does she suggest that he was her confederate?³

I do not know what they do with strangers who "slip into" the bedrooms of guests in Italian hotels, but I fancy it is something not very nice, particularly if they gain admittance by help of a skeleton key.

How does Miss Stawell imagine that the necessary signals were made? Did one of them perhaps consist in scratching the back of B.'s hand?

As to the raps being described as both "loud" and "feeble," it must be remembered that these are merely relative terms.

(6) *Levitations*, p. 331 (1).

The view that the occurrence of levitations in the presence of Eusapia may be denied on *a priori* grounds is reasonable; but to argue from the report published that the members of our Committee were mistaken when they thought there was no adequate physical connection between the medium and the things levitated seems to me unreasonable on the part of one who was not present at the séances, and whose opportunity of judging must be small compared with theirs.

The first instance of levitation of the séance table criticised by Miss Stawell is one which took place during the first séance at

¹In fact, the door of B.'s room opens, not on the passage, but into a dressing-room, the door of which, he assures me, it was his custom to lock whenever he left the room, and he has no recollection of not having done so on this occasion.

²Or this may be looked at from the point of view of arithmetic—Present, 6 persons, three (H., B., and M.) remaining in the séance-room and "three of the company going into the room on the other side (C.'s room)" (Miss Stawell's Paper, p. 234).

³On referring this to Mr. Baggally, he says, "Miss Stawell's implied assertion that Signor Zingaropoli was a confederate cannot be entertained. This gentleman occupies a very high position in the legal department of Naples municipality."

11.44. In the report of this case the description given of the control exercised is not quite accurate owing to some confusion in the use of the words "right" and "left," this confusion would no doubt be cleared up by means of a question or two addressed to the witnesses;¹ still the main point is, that the experimenters who were on the spot were satisfied that the levitations were "genuine." If Miss Stawell wishes to criticise the report of levitations, she should attack the strongest cases she can find, and had she drawn attention to the one that occurred at 11.43, one minute before the one the evidence for which she attacks, she would have been unable to show any confusion in the wording of the description of the control exercised, and would have had to meet in addition the evidence of the shorthand writer, Mr. Meeson, who says, "I could see the table in the air with nobody touching it," and this in Light I.

(7) *Objects emerging from the Cabinet.*

The shape, colour, and size of the objects observed to emerge from the cabinet, are, no doubt, matters of interest, but our enquiry is rather whether this emergence was the result of some physical action on the medium's part or not.

Read the report of a "white hand" coming out from behind the curtain at 12.9 a.m., during Seance VII. p. 477, and say whether that report leaves any room for supposing it to be Eusapia's hand, particularly when the outsider has to judge by the written record, as Miss Stawell (p. 237) maintains he must.

(8) *The transportation of the clay on the board.*

In her criticism of this incident, Miss Stawell commences by saying, "If Eusapia once got her left hand free," but this is, I think, a bold suggestion when its possibility is denied as follows, by three responsible witnesses.

Says R. "My right hand was lying perfectly flat on the middle of the table, and her left hand was stroking my wrist" (p. 496).

Says F. "Her right hand was continuously in mine." If the medium's right hand was under F.'s, as the Committee agree in saying (p. 485), it could not have been the one stroking B.'s without F. being aware of it; but F. has more to say; he writes: "Eusapia's two hands were both visible, her left on R.'s right hand

¹The following question addressed to Mr. Carrington was all that was necessary—"I cannot follow the explanation, p. 353, unless in line nine, 'right hand' should have been 'left hand.' Is it so?" The answer from Mr. Carrington was "Yes."

near the middle of the table, her right hand under my right hand about a foot distant from her left" (p. 503), and lastly, C. says (p. 503), "It would have been an utter impossibility for the medium (even supposing that she had her left hand free) to have placed the clay in the position in which I first saw it ($\times 2$ on plan, p. 503), and then to have moved it on to the séance table." Certainly not without being discovered, for as they could see the clay and board move slowly out, they could also have seen the medium's hand carrying it.

The above rather strongly suggests to me that E. P. did not get her left hand free; Miss Stawell, on the contrary, gains an opposite suggestion, just as powerful, perhaps, from the facts that half an hour before one curtain had been right over the table, that the medium's two hands were resting on the table, about a foot apart, visible and controlled respectively by F. and R. and that "one at least of her hands was moving about,"—was stroking R.'s wrist, if that is what you call "moving about."

Commenting on C.'s report, Miss Stawell says (p. 237), "It seems as though it must have been very hard to detect a slight movement of the black curtain in that dim light (Light III.) and from the angle where he (C.) was standing, (see plan, p. 503)."

A slight movement!—If Eusapia had leant back in her chair and thrust her hand into the cabinet (her left hand is, I suppose, suggested) between the two curtains, and then brought it round and out of the cabinet again between the left-hand curtain and the wall, by the window, and so back to the middle of the table, the whole of the left-hand curtain would have been gathered up in her left arm and carried forward so as to cover the left-hand corner of the table at least. If she had thrust her hand into the cabinet by the wall, the disturbance to the curtain would not have been "slight," as Miss Stawell describes it, but considerable, even before she was able to get at the clay at all.

(9) *The cold breeze and the curtain bulging, etc.*

For between 20 and 30 years Eusapia has been before the public, during which time the 'phenomena occurring in her presence have been enquired into, examined and re-examined by eminent scientific men of all nationalities, yet, as far as I know, no evidence has been forthcoming that she provides herself secretly with apparatus for fraudulent purposes, and if any such evidence exists, I feel confident that Miss Stawell would have brought it forward in support of her theories; instead of that, however, she now floats away on the wings of an imagination which despises all difficulties of manipulation and

any inference which might be drawn from the non-discovery, during so many years, of these hypothetical tools.

Miss Stawell supposes Eusapia to provide herself, as occasion requires, with tubes, bulbs, bladders, dummy hands, crooked wires, and phosphorus, but when we come to look more closely at how these things are to be used for fraudulent purposes, it seems to me that they will require for their manipulation, hands free beyond all freedom that "substitution" could give them, and also that the effect they are supposed to serve could be, in many cases, much more easily produced without their aid.

If, for example, the dummy hand was used to deceive during Séances V. VI. and VIII., its use seems a needless refinement, seeing that Eusapia's own hand must itself have been behind the curtain to hold it.¹ Again, if a bladder at the end of a tube is supposed to be the device by means of which the curtains are made "to balloon out in a round bulge" the bladder itself must have been held behind the curtains; Eusapia with her naked hand, without the bladder, could make quite as effective a demonstration with no risk of any apparatus being discovered, and without the trouble of getting the thing out from between her "skin and her combinations," inflating it, etc., etc.

Miss Stawell says that "the description of the . . . curtain-bulging seems exactly to suit the effect that might be produced by such a bladder dilated at will;" but the experimenters say: "If we made a sudden grab at the bulge, no resistance was encountered. . . ." Now, if the bulge was made by a bladder being pressed against the curtain from behind, it would be distinctly felt by any one who suddenly grabbed at the bulge.

(10) *Dress swelling.*

Perhaps the dress swelling is not incompatible with the use of the supposed bladder, but from my ignorance of ladies' underclothing I cannot follow the arrangements described; a good deal depends on the size of the swelling and the consequent size of the bladder. The difficulty of deflating the bladder without noise also has to be considered.

(11) *Movements of the little table.*

"Most of these movements," says Miss Stawell, "can be explained on the quite possible supposition that Eusapia got one hand or foot

¹ To suppose that the Committee could have been deceived by a detached inflated thing placed loosely on the table under the curtain seems to me preposterous.

free." The supposition does not seem to me quite so possible as she would have it. In the only instance, as Miss Stawell thinks, in which the movements of the small table could not have been caused by one hand or foot unassisted by apparatus, was at 11.55, during Séance II. when she supposes the use of a thin wire about the thickness of a hairpin—how long this wire is supposed to be she does not say, though this dimension is of vital importance. In any case, the wire could only assist the medium in either drawing the table towards her or pushing it directly away, if that; but, as far as I can follow the report, it seems that the table moved from some position on the floor to the right of the medium to a position in the cabinet directly behind her, and this change of position could not be effected by any direct push or pull.

I have a little table, weighing just about 7 lbs., which I put on the bare floor and tried to move with a wire, gauge 18, length 3 ft. 6 inches. I could not move it. I then tried a piece of wire, gauge 16, of the same length, and found that by bending an end I could pull the table to me, but not push it away. It was not till I tried a wire of the gauge 10 that I could cause any motion of translation except directly towards or away from myself, and then only partially and with difficulty. I had, however, I expect, not so smooth a surface to work upon as the possibly polished floor of the room in Naples.

(12) *Twanging the Guitar.*

Of this phenomenon Miss Stawell takes two cases on which she comments.

In the first case, during Séance II., she says: "Is it out of the question" that in good light the medium should with a wire pluck the strings of a guitar which was over three feet away directly behind her chair, with an overset table between them, this wire being held in one of her hands, hands which the experimenters thought they were controlling, or actuated in some mysterious way with her foot? If asked, I should answer "quite." Think what length of wire this supposition would require—3 feet and over—just get a piece of wire of this length and No. 18 gauge, which is that of an average hairpin, take it by one end and see what you can do with the other—you will be astonished!

On the second case, Séance VI., her comments are four in number:

- (a) "After the shorthand notes ended"—Yes, because the full light had been turned on, indicating the end of the sitting.

- (b) "When they thought the séance was over, and therefore could not have been controlling her so carefully." The medium was standing up outside the curtain, "her two feet were controlled by those on either side of her (C. and F.), and her two hands held."
- (c) "When B. and M. were talking," but C. and F. listening and giving their whole attention to what was going forward.
- (d) "When Eusapia might have imitated the slight sound of the twanging that they heard." She may have been able to do this, but those standing by her do not think so. "That she does imitate sounds," continues Miss Stawell, "is the almost inevitable inference from the 'kiss' episode, see Séance VII. 12 p.m." But if a "kiss," the sound of which is so easily reproduced, was so badly imitated on that occasion as to be described as "clicking of the nails," how can we suppose that she imitated the vibration of a guitar string so well as to deceive two critical witnesses standing one on each side of her?

(13) *Movements of the Curtains.*

On the assumption that Eusapia surreptitiously got one hand free, it is legitimate to suppose that she used the freedom of a hand to cause movements of the curtain with it, but it seems to me far-fetched as a theory to suppose that she used the freedom of a hand to lay a hypothetical wire "aslant on the floor" "one end under her left foot, the other slipped through the opening behind the edge of the right curtain," and then to suppose that by a jerk of the foot she could cause "the whole of the left edge of the right curtain" to rush out and "completely envelop her right side."

In this connection Miss Stawell writes: "For instance, she might have pulled the curtain with her own hand, as B. actually caught her doing with the very hand F. was controlling at the time" (Séance VIII. 12.43, note by B.). This sentence would convey to an average reader the suggestion that B. had caught the medium doing something fraudulently and surreptitiously, when in fact F. says "She appeared to give these [pulls] quite openly and without concealment from me."

(14) *Movements of the little Stool.*

Under this heading Miss Stawell in her remarks suggests a situation so different from that disclosed by the report that it is difficult to suppose her serious.

She takes two cases.

(a) During Séance IX. 11.45, that which she describes as having taken place in "poorish light" is spoken of by B., who was present, remember, as being observed in "a very good light."

Also, if the account given by M. of his examination of the stool, p. 514, be compared with what Miss Stawell says about it, it will at once be seen what a different impression is conveyed by the report and the conjecture.

(b) The second case is one from "Séance XI. 12.26, when the stool climbed up the curtain."

All I can say is, that whatever force was used to make the stool climb up the curtain, it was not exercised through the medium's left hand, because at the moment that it would have required the support of that hand or fallen to the ground, the hand named was believed by Mrs. H. to be in hers, and was felt to be there by M., whom F. saw feel for it. Miss Stawell, from experiments she has made, thinks it quite possible to make a small stool climb up a curtain, using her left hand only, but I fear that the movement of the stool she speaks of is not the motion of the stool as reported by two witnesses; namely, "It slid past the curtain, which remained motionless," and "The stool appeared to slide along the stuff of the curtain."

Miss Stawell requires for her experiments that part of the bottom of the curtain be held taut and at a certain angle, and for her theory, I presume, that Eusapia's left leg should be out of control.

(15) *The Touches.*

About the touches felt by B. during the Séance X. at 12.11 and 12.20, Miss Stawell says that they correspond suspiciously with the presence of a photographer, but as far as I can see, no photographer is reported to have been present, that is, in the room, and why should his presence in another room be thought suspicious?¹

That F. found the medium's right hand in the "Substitution position" at a moment when the position of her left hand rendered substitution impossible, strengthens the inference that the touches that B. felt were not made by either of Eusapia's hands. Miss Stawell omits to notice the statement made by F. the morning after the séance was held about this incident, namely, that "After this, B. and I together controlled both the medium's hands, I leaning

¹ Simply by asking the question I found that there were no photographers present at all at this time, they had been dismissed previously.

over to B.'s side of the table. The touches, however, on B.'s back still continued as before." This was at 12.13 and 12.20, when the control was particularly attended to, and described in the report made at the time.

Of the touches during Séance XI. 12.51 Miss Stawell says :

(a) "These occurred after the control was no longer to be given [reported] in full"—but there is no reason for thinking that it was any the less rigidly maintained on that account.

(b) Miss Stawell complains that the light was "dim." It was, but what I have to complain of is that although B. says "I can see both the medium's hands on the table," Miss Stawell should say he only thought he saw. What a man is able to see depends on the goodness of his eyesight, and the man himself must, I think, be a better judge of how much he sees than any other person.

(c) Miss Stawell calls attention to the fact that it was only after 12.56, when the curtain was blown over the table, that B. held both Eusapia's hands and was touched nevertheless, and she continues, "Then he only held her thumbs, so that her fingers were free." Miss Stawell puts the words "her fingers were free" in italics, to suggest, I suppose, that those free fingers were concerned in the touches felt by B.¹ but this is what is reported by witnesses present at the time :

"B. now takes hold of both thumbs of medium in his right hand.

"F. B.'s left hand lying on the corner of the table, and a hand from inside the curtain plays with it. Meanwhile B. is now holding the two thumbs of the Medium in his right hand, visibly to me" (page 553).

There now only remains to consider the suggestion that E.P. brought phosphorus with her to Séances VII. and XI.

Ten minutes after Eusapia "puts her head behind the curtain and makes a sudden dive to the right," B. reports "Both C. and I saw a brilliant light inside the cabinet about $2\frac{1}{2}$ feet from the medium, inside the right hand curtain." "It was about 3 feet from the ground behind the extreme edge of the right curtain" (and would, if it was caused by phosphorus, have required something to hold it there).

The control is thus described :

"B. Her right hand was on my left hand, but she had lifted her foot and placed it on the bar of her chair.

¹ Mr. Baggally says that the conditions were such that Eusapia's fingers would have to have been a foot and a half long to do it.

"F. Her hand in mine on this side of the table and her left foot was on mine."

I fail to see how this report favours the theory of the presence of phosphorus.

Miss Stawell, accepting Mr. Baggally's opinion that the lights seen in the presence of Carancini were produced by phosphorus, after the use of which no smell was observed, argues that the lights now under discussion might also have been made by phosphorus, despite no smell having been perceived.

In the first place, I fear Miss Stawell does not appreciate the danger and difficulty of dealing with phosphorus in such a way as to produce lights such as described, if it will produce such.¹

Phosphorus is described in the *Century Dictionary* as "A solid, non-metallic, combustible substance, (which) exposed to the air at common temperatures . . . emits a white vapour of a peculiar garlic odour." Twelve grains of phosphorus melted in half an ounce of olive oil and contained in a small bottle is the preparation usually imagined to be used for fraudulent production of "spirit lights." On uncorking in the dark this solution emits light and, permit me to say, also smell.

There are, however, "phosphorescent" substances containing no phosphorus which may be used for this purpose, such as barium sulphate, which, properly prepared and sealed up in small glass tubes after exposure to sunlight, shines with a bright orange coloured light, or calcium sulphate, which is said to shine even brighter than the other when similarly dealt with.

Both in this paper and in that contributed by Mr. Podmore in December, it seems to me that the authors are more anxious to criticise the report of the Committee appointed to examine the phenomena than to ascertain what really occurred; but what actually did take place in Eusapia's presence is what the Committee was appointed to enquire into and is that about which the S.P.R. is particularly concerned. The common-sense way of getting this information would be, if any point in the report is considered obscure, to request the witness or witnesses concerned to throw what light they can upon it, and only after every means to ascertain what really occurred had been exhausted to venture an opinion as to how it was done.

¹ A few days ago a chemist who prepared for me a small bottle of phosphorus oil burned his hands so badly that he is now unable to do his business and will not have completely recovered under three weeks.

As an illustration of what I consider the vicious method of enquiry, I would remark how easy it would have been for Miss Stawell to have asked what had happened in the "substitution of hands" case, and saved herself the trouble of drawing from an imperfect conception of the situation the doubtful inference of "how impossible it is to remember afterwards exactly what took place at the moment"—the "afterwards" in this case being the next morning.

In the same way Mr. Podmore also complains that the Committee's report is indefinite, and "Frequently at the critical moment the statement is incomplete," p. 174 (2). I agree with him in this complaint, but the first thing that would occur to me if I were about to discuss the matter would be to ask those concerned what the real situation had been. Mr. Podmore continues a few lines lower down: "It is probable that Eusapia's right hand was under the curtain during their progress"—that is, during the progress for about an hour of various phenomena. How much more practical applicability his inference would have, namely, the inference that Eusapia used a freed hand between 10.58 and 11.56 to fraudulently impose on our Committee, had it occurred to him to ascertain by enquiry whether the place where her right hand was supposed to be, had, in fact, been covered by the curtain continually during this hour or not. If it turned out that the curtain was there all the time, so much the better for Mr. Podmore's contention. If it was not, then it would have been better if he had not launched a suggestion resting on inaccuracy.¹

LE M. TAYLOR.

REVIEW.

Telepathic Hallucinations: The New View of Ghosts. By FRANK PODMORE. (Milner & Co., Limited, Paternoster Row, London. 1909; XXth Century Science Series.) 128 pp. Price, 1s. net.

At the present time there seems to be an increasing tendency to identify psychical research with the questions of individual survival after death, and of the possible influence of supposed outside intelligences on human affairs. Yet before any one can be competent to form an estimate of what evidence exists on these topics, he must first have made a careful study of the possibilities of super-

¹ On reference to one who was present, I am informed that "The curtain most decidedly did not cover the medium's right hand continuously from 10.58 till 11.56 as Mr. Podmore suggests."

normal mental action as exercised by living persons. It is therefore most important not to lose sight of the fact that our knowledge of telepathy is still in a purely empirical stage, and that no greater service could be done to psychical research than to discover the laws which govern its operations and so raise it to the rank of a science. To those unfamiliar with the mass of material to be found in our *Proceedings* and *Journal*, Mr. Podmore's little book will form an excellent introduction to the subject, for it contains not only a selection of some of the best authenticated cases, but also a clear and instructive exposition of the application to them of acknowledged psychological principles.

Two questions are raised in the book: whether there are "ghosts" and what "ghosts" are. The first question Mr. Podmore answers in the affirmative, that is to say, he considers that the cumulative force of the evidence for apparitions of the living and the dead is too strong to be resisted. A particular case may be explained by supposing error or exaggeration on the part of the percipient, but all collectively cannot be so explained. In considering the second question, he discusses and rejects the theory that there is "in each of us a quasi-material form . . . which can leave the body for a time during life, which must leave it permanently at death, and which can, under favourable conditions, make itself visible to mortal eyes." "There is no evidence, (he says,) for such entities: for apparitions have never furnished proof of their kinship with matter, and recent discoveries of science show us that they are to be regarded rather as sensory hallucinations" (a term which is carefully and clearly explained by Mr. Podmore). But to say this is not to say that they are necessarily subjective in origin, for these apparitions are often seen when the person whom they resemble is ill or dying; and from a consideration of the evidence afforded by the Census of Hallucinations, it appears that such coincidences are too numerous to be ascribed to chance. The evidence for experimental and spontaneous telepathy is next briefly reviewed, with special reference to the experiments conducted by Mrs. Sidgwick and Miss Alice Johnson, by Professor Pierre Janet, and more recently by Miss Clarissa Miles and Miss Hermione Ramsden. The result of all these experiments, in Mr. Podmore's opinion, is to establish "the affection of one mind by another at a distance, as a fact."

Thus the theory that some ghosts are to be regarded as telepathic hallucinations is greatly strengthened. Moreover we find, as would be expected on this hypothesis, other examples of hallucination, not necessarily of human form, apparently produced by telepathic agency, with examples of "experimental ghosts," that is to say, "fully

developed hallucinations of a human figure, produced by mental suggestion."

"But if apparitions of the living may be inspired by the thoughts of the living, may not apparitions of the dead be inspired by thoughts of the dead?" Mr. Podmore admits that to this question no certain answer can be given, but he shows that many phenomena, which at first sight may suggest telepathy from the dead, prove on further investigation explicable by telepathy from the living. *E.g.* in several cases the percipient's impression coincides with the time when the death became known to other living minds. "Mr. George King, on December 2nd, 1874, dreamt of his brother being wrecked. On the following morning the newspapers contained an account of the foundering of his brother's ship, which had taken place on November 29th." At the time of Mr. King's dream "the foundering of the ship would have been known at least in the printing office and by the owners of the vessel."

With regard to haunted houses, Mr. Podmore suggests that in most cases, "real sounds, exaggerated and misinterpreted, induced in nervous persons a state of uneasy expectancy, and this nervous state in its turn gave rise to hallucinations." But there remain a few instances which are difficult to explain thus and which suggest rather some telepathic origin, and in these cases common sense points to the source of the apparition in the thoughts of the living, whom we know, rather than in the imagined thoughts of the unknown dead.

Nevertheless, Mr. Podmore concludes that "the investigation of these phenomena is by no means complete, and though they should prove to be wholly born of earth, these ghosts of the living and of the dead assuredly illustrate in a striking manner the mysterious workings of the human mind and the unsuspected influence of soul on soul. They are meteors which throw strange gleams of light upon the structure of the cosmos of which they form a hitherto neglected part."

H. DE G. V.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH.

WE have much pleasure in acknowledging the receipt of a donation of £5 to the above Fund from Miss Balfour.

ERRATA IN "PROCEEDINGS" PART LX.

P. 87, footnote 1. For "p. 135" read "p. 98."

P. 89, footnote 1. For "p. 105" read "p. 116."

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD AT

MORLEY HALL,

GEORGE STREET, HANOVER SQUARE, LONDON, W.,

On FRIDAY, JUNE 24th, 1910, at 3.30 p.m.,

WHEN PAPERS WILL BE READ ON

“Cross-Correspondences; with special
reference to *Proceedings*, Part LX.”

BY

THE RIGHT HON. GERALD W. BALFOUR

AND SIR OLIVER LODGE.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Jenkin, Francis Charles, 5 Paper Buildings, Temple, London, E.C.

Scott-Gatty, Sir Alfred S., C.V.O., F.S.A., Garter King of Arms,
College of Arms, London, E.C.

Suffern, Ernest S., 165 Broadway, New York, U.S.A.

ALLEN, BERNARD MEREDITH, 14 Gainsborough Gardens, Hampstead,
London, N.W.

BIRLEY, MISS FLORENCE H., Goldsmiths' College, New Cross,
London, S.E.

BLACKWOOD, MISS LENA, 26 George Street, Hanover Square,
London, W.

BRENDON, WILLIAM T., Whistley, Yelverton, South Devon.

BURNHAM, MRS., Barnfield, Limpsfield, Surrey.

DICKINSON, MISS A. J., Poultry Court, Painswick, Gloucestershire,
and 3a Clareville Grove, London, S.W.

HAWKINS, HERBERT PENNELL, M.D., F.R.C.P., 56 Portland Place,
London, W.

HEUSS, OTTO, 13 Stanley Crescent, London, W.

HOLMS, MRS. DOUGLAS, 16 South Street, Thurloe Square, London, S.W.

HORTON, W. CLAUDE, 81 Church Road, Hove, Sussex.

HOWSON, RICHARD, M.I.C.E., 5 Southfield Terrace, Middlesbrough,
Yorks.

KINGSMILL, MISS AGNES, 26 George Street, Hanover Square,
London, W.

LIBRARIAN, Yale University Library, New Haven, Conn., U.S.A.

MOGGRIDGE, MISS EDITH, 15 Belsize Square, Hampstead, London,
N.W.

SHADDICK, W. HARRIS, Lyndhurst, 99 Montague Road, Leytonstone,
London, N.E.

SPENCER, MISS C. H., 26 George Street, Hanover Square, London, W.

WINSLOW, L. FORBES, M.B., LL.D., D.C.L., 57 Devonshire Street,
Portland Place, London, W.

WINSLOW, MRS. FORBES, 57 Devonshire Street, Portland Place,
London, W.

MEETING OF THE COUNCIL.

THE 103rd Meeting of the Council was held at 20 Hanover Square, London, W., on Thursday, May 5th, 1910, at 6 p.m., the President, Mr. H. Arthur Smith, in the chair. There were also present: Mr. W. W. Baggally, Professor W. F. Barrett, the Hon. Everard Feilding, Dr. T. W. Mitchell, Mrs. Henry Sidgwick, Lieut.-Colonel G. Le M. Taylor, Dr. C. Lloyd Tuckey, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Three new Members and eighteen new Associates were elected. Their names and addresses are given above.

The monthly accounts for March and April, 1910, were presented and taken as read.

GENERAL MEETING.

THE 136th General Meeting of the Society was held at Morley Hall, George Street, Hanover Square, London, W., on Thursday, May 5th, 1910, at 4.15 p.m., the President, MR. H. ARTHUR SMITH, in the chair.

The PRESIDENT delivered an Address, which will be published in the next Part of the *Proceedings*.

CASE.

L. 1179. Dream.

THE following case of a dream which coincided with the death of the person dreamt of was sent to us by Major-General Carey, who carefully examined the witnesses and obtained their statements.

The dreamer's account is as follows:

30 ARCHERS ROAD,
SOUTHAMPTON, *April 14th*, 1910.

I, Charlotte Cox, am in the service of Miss Lydia Le Cocq, who resides at No. 30 Archers Road, Southampton. (I have been upwards of 38 years in her service and in that of her cousin, Mrs.

Laurence, who died in 1889.) My mistress being in poor health, I am accustomed to sleep in her room.

On Sunday, 19th December, 1909, at about 7 a.m., I had a vivid dream. I thought I saw an old friend of mine standing in the doorway (half-open) between the bed-room and the landing. I said in my dream, "O here is Susan." She appeared to be dressed in her bonnet and mantle, looking quite natural, like herself as I recollect her, though I had not seen her for some years. Miss Le Cocq, I thought, turned round with a smile to welcome her, she being an old acquaintance, having lived for upwards of 50 years in the family, with Dr. Le Cocq, Miss Le Cocq's uncle, and Mrs. Barnes, his daughter, both now deceased. She had married a Mr. Thomas Brailey about 20 years ago, being then upwards of 60 years of age, and lived with him in Guernsey till his death about three years ago, afterwards in Jersey.

The dream was a short one, and I awoke at about my usual hour in the winter, 7 a.m.

I mentioned the fact of having had the dream that morning, both to Miss Le Cocq, and also to my fellow-servant, Lilian Allmeritter, who too has been 17½ years with Miss Le Cocq.

On the next evening, Monday, 20th December, 1909, I received a notice from Messrs. Croad & Sons, Undertakers in Jersey (attached hereto), dated 19th December, 1909 (Post-mark Jersey, 11.45 p.m. Dec. 19, '09) to the effect that Mrs. Thomas Brailey had died on that day at The Birches, St. Saviour's, Jersey.

A few days after I also received a letter from a friend in Jersey, who mentioned the hour of the death, viz. 7 a.m.—thus coinciding with the time when I awoke from my dream here. I was not aware at that time of Mrs. Brailey being ill, nor had any reason before my dream for being anxious about her. I had never dreamt of her before, nor have I had any other experience of a similar character at the time of the death of any other friend of mine.

CHARLOTTE COX.

Miss Allmeritter writes:

April 14th, 1910.

I am in Miss Le Cocq's service. I recollect Charlotte Cox, at breakfast on the 19th December, 1909, telling me of her dream about her old friend, Mrs. Brailey, as described above. The notice from the Jersey undertakers came by post the next evening.

LILIAN ALLMERITTER.

General Carey adds :

22 ARCHERS ROAD,
SOUTHAMPTON, *April 14th*, 1910.

I have this day seen Miss Le Cocq, who is a cousin of mine. She corroborates Miss Cox's statement, and recollects quite well her having told her about the dream on the morning of its occurrence, and before the news of Mrs. Brailey's death arrived.

She gives Miss Cox the highest possible character as a thoroughly veracious and reliable person and a most devoted servant to her.

W. D. CAREY (Major-General).

The notice from Messrs. Wm. Croad & Sons, Undertakers, is in our possession and confirms the date of Mrs. Brailey's death, as stated above.

TRICK-METHODS OF EUSAPIA PALLADINO; MAJOR AND MINOR

BY STANLEY L. KREBS.

[Dr. Krebs is an Associate of the Society who was formerly an Associate of the American Branch. He has for many years made a special study of the trick-methods used by fraudulent mediums, and an article of his on the slate-writing of the Misses Bangs, of Chicago, with an introductory note by Dr. Hodgson, appeared in the *Journal S.P.R.* for January, 1901 (Vol. X., pp. 5-16). He writes to us that he was greatly disappointed at the results of his sittings with Eusapia, which were, we understand, held before the exposure advertised by Professor Münsterberg had become known.—ED.]

IN round numbers there were a dozen guests present at both the séances referred to in the following account, which were held in Room 328, third floor, Lincoln Square Arcade, New York, Dec. 1909 and Jan. 1910.

A rough board partition had been erected at the farthest end of the room, in which was built the "Cabinet" with two thin black curtains hanging from the top and falling loosely down to the floor covering the entrance.

Against these curtains the back of the medium's chair was

placed. In front of her was the table, a very small table and light in weight; in fact it weighed only twelve pounds, and was only a foot and a half wide and about a yard long, made of plain, unpainted, pine boards. The gentlemen who occupied the places of right and left "control" at various times during the two séances were Dr. Frederick T. Simpson, hospital neurologist, of Hartford, Conn.; Dr. Daniel Frohman, theatrical manager, of New York; Mr. Lewis G. Mayer, electrical engineer, of Philadelphia; Mr. Frank Tilford, merchant, of New York; Mr. Bradley, business man of Florida; and myself. Dr. Leonard K. Hirshberg of Johns Hopkins University requested to be placed in control, but Eusapia failed to elect him—perhaps wisely from her standpoint. Three others sat at the table, the other guests being distributed around the room, mostly sitting close to the chairs or the table-circle. A stenographer sat back taking notes at a small table covered with a black cloth, her note paper being illumined by a dim red electric bulb screened so that it could not throw any light in any direction but upon her tablet.

[The general arrangement of the room and cabinet was as described in the account by Mr. Dorr printed in the *Journal* for April, pp. 267-272, but Mr. Krebs adds that the sides and back wall of the cabinet were painted black. The phenomena were of the usual type.]

About half-an-hour after the sitting had commenced Dr. Simpson took the place of Mr. Mayer as right-hand "control," and I remained in "control" on the left.

About eleven o'clock Dr. Hirshberg disturbed the séance and caused a mild sensation by openly declaring that the whole thing was a fraud and specifically charging that Eusapia had a string attached to the flower-stand. The full light was turned on and the stand examined; Eusapia took off her black skirt and it was examined by me as well as her under white skirt, stockings, and shoes; but no trace of a string, or hook, or any machine whatever was found.

About half an hour after this interruption I left my chair and gave place to Mr. Bradley, who remained as left "control" the balance of the evening. This change left me free to observe the proceedings from various points nearer the table and cabinet.

The bulk of the phenomena consisted of the levitation of the table, the "blowing out" of the curtain upon the table, and the movements of the flower-stand.

The phenomena of the second séance were practically the same as those of the first. One variation was that not only were the feet of the medium tied to each "control's" chair, but her wrists were also tied to their wrists. Twice the knot on left "control's" wrist was untied by "John" (Eusapia's spirit guide or control) and the rope thrown up upon the séance table.

General Explanation of the Phenomena.

I found substitution and thus liberation of hand or foot going on all the evening, *i.e.* as long as I was in "control"—the only position in the circle in which this trick can be discerned. Other experimenters have detected this, but only on a few sporadic occasions; my claim is that this is the core of the whole matter, and that Eusapia does it all the time, and in several ways. I apply it to the whole performance, and not only to occasional or fractional parts thereof.

I found, then, that the major secret of her phenomena is a free hand, or a free foot, or both, employed simultaneously. Her trick consists in skilfully freeing a hand or foot under cover of (1) the table; (2) the curtains of the cabinet; (3) her black dress; (4) the darkness of the room; (5) the cabinet curtain when "blown out" and lying upon the séance table.

These are the five blinds or screens which are necessary to the séance, and cover up the movements of hand and foot. When the light is full and bright, and table tiltings and raps are the only phenomena, then the table and her skirt are the only blinds required, but they constitute quite good and sufficient ones. The withdrawal of one foot and substitution of part of the other for it, so that her one foot presses upon both feet of the "controls" at the same instant, and a similar manoeuvre with her hand, she has refined to an art. No sitter who allows his mind to be dominated by "expectant attention," diverted in the slightest degree to the "phenomena," or hypnotized by the wonder-feeling generally pervading the atmosphere of the circle, will ever detect the nicety of these

hand and foot movements unless she bungles them, which, of course, sometimes happens. Hence she is sometimes detected in them by those who sit in "control."

Two features at once aroused my suspicion: (1) The extreme narrowness of the table—only 18 inches wide; (2) the fact that her feet were placed on ours instead of, as I had supposed, ours on hers, and I determined to follow out to their logical conclusion the clues thus thrust upon me. It flashed over me instantly that this table had been made to order; its unusual dimensions and small weight evidently designed for some unusual purposes. I saw, for instance, at a glance that its extreme narrowness would naturally bring the feet of the two "controls" close together on the floor beneath it; and then I noticed finally that the feet of the table were all square, with sharp or perfect edges, not rounded or bevelled.

Her feet being on those of the "controls," she controls them, not they her. She not only wants to know, but must know where their feet are in the darkness, so that they do not get into her way or into dangerous places for her work. This is the reason she keeps her feet in touch with the two "controls'" feet all the time. Her first shift towards freeing one foot or the other is to move both feet down to the toes of both "controls." From this position either foot can be removed and the other one made to cover both toes at once. It is much better when the "controls'" feet pass each other side by side—a position that often naturally follows, because the table is so narrow; in this position each "control" will feel what seems to him the entire foot pressing his. This manoeuvre is done quicker than it takes to describe it. She frequently taps, pats or kicks with her foot. This motion accustoms your foot to momentary absences of hers, and in one of these momentary absences the other foot takes its place.

The control of hands follows two general plans: (1) When on top of the table in sight, she will allow yours to rest upon hers. (2) When under the table and on her lap out of sight, or under the "blown out" curtain on the table top, hers grasps yours or lies lightly on top of yours, and it is in this position that she is enabled to loosen her hand grasp gradually until only the fingers are lying flat on the back of your hand; the next move is to play furtively or restlessly on

your hand with the fingers of her left hand, when suddenly the fingers of her right hand will take up this play with the palm of it still resting upon the back of the opposite "controls"; thus she has her left hand free.

This is all done skilfully, and much more rapidly than it takes either to read or to write it. A free hand and a free foot is the key that can unlock most of the performance that she gives. I insist that it is much more essential for her to keep tab on the "controls" than they on her, a fact which explains why she is so careful and alert to keep in touch with you. Several times I tried gradually and stealthily to release my hand when under the table from hers in order to reach out in the dark and grab her free arm; but just as soon as she detected this slight sliding of my hand away from hers she pressed it all the harder.

I followed her in these hand and foot movements again and again while I sat in left "control"; I focussed my attention there; her slightest movement on my side I did not allow to escape me; and besides this I kept my eyes practically glued to the leg of the table that stood between me and the medium.

That our two feet were close enough together to be covered by one of hers I ascertained when Mr. M. was my opposite "control" by simply moving my foot forward until it touched his; I had to move it less than an inch. When I did this I felt her move her foot up upon my instep, *i.e.* back to its original position. I made this little experiment towards the middle of the séance.

That the "controls'" feet do, moreover, pass each other by two or three inches and lie parallel I ascertained distinctly at the second séance held January 10th. When the medium's ankles were tied I was asked to get down and examine same, and report to the circle. When feeling around the medium's ankle to see how the rope had been tied, I also felt both feet of the two "controls," and found them side by side.

Change of "Control" and the Instruction it afforded.

When Mr. M. left "control" and Dr. S. took his place, I distinctly felt her left foot slide in and upon my right, while the toe of her other foot was still on the toe of my right, *i.e.* she failed to time the bringing back of her left foot and the

taking away of her right, so that instead of being simultaneous, as intended by her, they followed each other momentarily, thus distinctly proving to my sense of touch that the left foot had been away somewhere and had now returned to its full perch upon my right foot so as to have her right foot free to place entire upon Dr. S.'s foot as soon as he should take his seat. Had no change in the "controls" been made she would not have been in such a hurry to get her foot back to the "original position" for it, and her bungle (for such it was) would then not have occurred.

This bungling, by the way, explains, I think, why she is sometimes caught in her work and only sometimes; for, when she is not fully alert or is perhaps scared by some sudden action on the part of some one in the circle, she is naturally in a hurry to get hand or foot back into proper place, and in this hurry fails in the gradual approach or instant co-operation which is necessary to truly artistic results. As a rule she has full command of herself, because she has had immense practice and is an artist in her line; consequently the slightest diversion of the "controls'" attention is sufficient to enable her to accomplish the trick undetected, when instantly the "phenomenon" happens, whereby attention is still more diverted from hand, knee, and foot to the phenomenon.

At every séance it is officially announced that the backs of Eusapia's feet and hands are sensitive—"extremely hyperaesthetic"—during the séance, and for this reason the "controls" should not place their feet upon hers nor hold her hands with their thumbs pressing the backs of hers, as such control is very distasteful to her and makes her nervous.

On the subject of Eusapia's "hyperaesthesia" I must relate an experiment I made later in the evening.

Mr. H., when standing behind my chair and close to the cabinet in light 3 or 4, when the pale white of any one's hands could still be seen, stuck his hand and arm into the cabinet behind the curtain, which had been thrown out and was lying upon the séance table. Instantly Madame Palladino cried out as if in pain, whereupon Mr. Carrington explained that she always does this when any one thrusts their hand into the cabinet when the cabinet phenomena are taking place, because the hand seems to pierce the vitality or substantial

emanation, or whatever it is, which, he said, seems to flow from Eusapia's body. So Mr. H. at once withdrew his hand. He had put it into the cabinet to see if he could feel, catch, or detect anything. But later in the evening, when Mr. B. was in my place in "control" and I stood behind his chair close up to the cabinet, I quietly slipped on a dark glove, stuffed my cuff up under my black coat sleeve, and at least a dozen times had my whole right hand and nearly all of my arm in the cabinet, and yet not once did she cry out for pain! Why not? Simply because she could not and did not see my gloved hand enter the cabinet, while in the case of Mr. H.'s ungloved hand she did. Her crying out in his case, therefore, was all acting, which proves that she will turn tricks to produce mental effects as well as physical ones.

PHENOMENA OCCURRING IN FULL LIGHT.

Tiltings of the Table.

These are employed throughout the evening, and evidently serve to keep up the interest of the circle and divert their attention when preparations are making for a more startling phenomenon.

Raps.

She tapped with her index finger nail on top of the table in full light, both hands in full view. There were four faint echoes, raps that imitated the rate and number of her finger taps. The echoes were dull and sounded more like a distant drum than a sharp, hard click such as her finger nail had made.

These echo-raps were made by gently thumping the heel or toe of her free foot against the lower extremity of the table leg. I not only distinctly felt the muscular contraction and slight movement of her leg near the knee when she did this, and also having my leg against the leg of the table felt the four vibrations of the table leg, but further, looking down around the corner of the table I saw the lower part of the black skirt hit four times against the table leg.

Table Levitations.

Dr. H., as stated above, departed early and left a sensation behind, to settle which I was asked to examine the medium's

skirts, knee, leg, and shoe. When doing this my attention was caught by the part of the shoe vamp at the heel. I noticed that it was somewhat loose or projecting, as is often the case, thus furnishing a splendid little shelf into which the square edge of the table foot could snugly fit and upon which it could get a perch of about a quarter of an inch. All she had to do was to tilt the table and move her heel slightly under the leg; then she was ready for "levitations," partial or complete. I saw the table leg in exactly this position to her foot with her black skirt between the table foot and her shoe, thus hiding the presence of the latter.

I have tried again and again, and find that you can produce a "complete levitation" with only one hand on so light a table; thus the other hand could be held in the air above the table and clenched, as Eusapia often does, as though "the force" was being thrown by this muscular effort into the substance of the table—an occult discharge from the one into the other!

The free or fulcrum foot is in such a position that the projecting edge of the sole of the shoe can also be used as a little shelf for the sharp edge of the table foot.

I noted very easily that when the table was levitated "on all fours," *i.e.* completely levitated, all four legs being in the air at once, that it was never evenly levitated; there was always an angle of levitation, *i.e.* one corner was always the highest and its diagonal opposite was the lowest.

In all the complete levitations the corners of the end away from the medium were higher than the two corners near her.

All these features will be clearly understood from the simple fact that when the left foot is used as the fulcrum it is under the near left leg of the table, the bottom of that leg or rear edge of it resting on the vamp of the shoe; while her hands, resting flat on the table, or only one hand, press upon it and so have sufficient friction to pull so light a table backwards and diagonally to the left which would have the effect of raising it highest at the far end, with the right far corner higher than the left, the left near leg being 2, 3, or 4 inches from the floor and resting upon the heel vamp. To raise the table leg this high she

draws her left free foot backward and up from the knee as the immovable or radial centre, so that the "control" on that side still feels her left knee pressing against his and her right foot pressing upon his. When the table is levitated with the right foot, the left far corner would naturally be the highest point, and the right near corner the lowest.

Thus the phenomena as they actually happened are explained, together with the fact that no levitation was even, *i.e.* all four corners never rose to an equal height, say 12" or 15" from the floor.

I distinctly felt the slight muscular strain or movement in her knee on my side at the moment when the levitation occurred, as I sat at the left leg; and twice I gently pushed my leg closer and felt the calf of her left leg back of where its true position would be if it were connected with the foot I felt upon mine.

The above considerations show how the "controls" feel a knee and a foot and think they belong to the same leg, when they really belong to different legs.

No man could do the foot-substitution, simply because any one looking under the table could see it; but the skirt of a woman hides it. Eusapia's skirt was not only over her foot but also under the table foot; hence when levitations occurred the table foot seemed simply to be touching her dress in the most natural way, though it really was grounded upon the shoe vamp under her skirt.

PHENOMENA OCCURRING IN DIM LIGHT.

One thing had struck me from reading the published reports, and that was that the left curtain was the one generally "blown out." I therefore hovered around the left side of the cabinet and made it the centre of my observations during the evening; and my experience agrees with the reports, for it is a fact that the left curtain at these two séances was thrown out far more frequently than the right.

Curtain Blown Out.

While standing during the first séance close up to Mr. B., who was on the left "control," and close to the curtain as

well, whenever the light was dimmed (for that is the signal that cabinet phenomena are about to come), I always focussed my gaze into the cabinet through the crack between the loosely hanging curtain and the partition. In a moment or two the left curtain was "blown out" or thrown forward up upon the table, where it remained.

When this happened I distinctly saw a pale white hand and black sleeve back of it pushing or throwing out the curtain. Whose hand and arm could this have been but Eusapia's? For the black arm that ran up from the swiftly moving pale white thing that looked like a hand ran straight up towards her shoulder.

How she Finds Out what is in the Cabinet.

It is sometimes stated that the articles are placed in the cabinet before she enters the room, and that since she does not pull the curtains aside or otherwise look into the cabinet, she cannot know what they are or where placed.

But all she has to do, and actually did at these séances, is to "blow out" the curtain with a free arm and then simply turn her head slightly to the side and look into the cabinet. This was done in Light 2 and Light 3, when articles could still be seen and their location easily discerned.

I saw her deliberately do this on the right and left sides of the cabinet.

Moreover, it is significant in this connection that a metronome which Dr. S. brought and placed far back in the middle of the cabinet on the floor, against the partition, could not be readily seen without turning her head completely around. This metronome was not touched nor disturbed during the first séance. But a letter from Dr. S., who was present at another séance the very next night, tells me that on this night the metronome was moved forward from the rear of the cabinet by "John" and the pendulum of it disengaged. Why did this happen the second night Dr. S. was there and not the first night?

Because on the first night she evidently did not know that the metronome was there, nor what the metronome was, nor what it was expected to do; but after the first séance was over Dr. S., I well remember, freely talked of what he had

hoped would happen to it and where he had placed it in the cabinet. So on the second night all this occurred.

Hand and Arm in Cabinet.

While moving my gloved hand around in the dark of the cabinet on one occasion it suddenly came into contact with Eusapia's arm there; what I touched felt exactly like any human arm. I knew it was hers for two reasons: (1) Mr. B. had his arm lying on her lap with her right hand touching it and covering the other "control's" too; stooping forward as I was at that moment I could readily see this. (2) When this touch occurred it naturally startled her and she moved uneasily in her chair, turning and looking searchingly at me. This action proved she had been touched. I said nothing and appeared to be unconcerned, which relieved her fears, and so she took B.'s hand in hers and moved both up and down and around in the air to her left and his right, and in front of the cabinet, by which manoeuvre she wished to demonstrate to me that what I had touched in the cabinet a moment before was that combination! My keeping discreet silence reassured her that I would not report anything to the circle, and all she had to do then was to convince me alone, which she sought to do by waving B.'s hand and hers around in the air, imagining that I would infer that it was the same hand I had touched just a moment before. But the arm I had touched a moment before did not have hold of B.'s, because his was quietly lying on her lap in the usual position of control. I could not catch the arm I touched in the cabinet because it was instantly withdrawn after our bump and in her direction—which again is very significant—it did not melt away in the cabinet, or go to "John"! No, it drew back towards her, and I saw it going.

Again, a dentist was standing near me in the second séance, and when the flower-stand in the cabinet was moved out and lifted bodily from the séance table, he too saw the pale white hand grasping the leg of it and lifting it up. I saw that hand, and saw, moreover, that an arm was attached to it which ran straight up to Eusapia's shoulder, just as I had seen it do before. In the second séance also the mandolin passed through the air over Eusapia's left shoulder

and gently descended upon the séance table; I was standing to the left of the medium over near the cabinet and distinctly saw her right hand under the blown-out curtain holding the string end of the instrument and placing said instrument upon the table covered by the curtain which was still lying out upon it. To those sitting around the table and in front this thing could not be seen, simply because it was protected by the curtain. On seeing this, we both instinctively moved forward to get a better view into the cabinet and be ready for the next moving thing, which I wanted to get close enough to to seize; but this proximity evidently made Eusapia nervous, for she ordered us to move away from the cabinet and retreat farther back into the room.

Several times, while standing alone close to the cabinet before D. came near me, I attempted to steal forward unobserved in order to get close enough to scrutinize more carefully a light object (size of a human hand) which I saw move from the medium into the cabinet a moment or two before several of the phenomena occurred there; but every time Eusapia watched me closely, and at last commanded me, through the interpreter, to stand away from the cabinet, on the ground that my presence disturbed her "fluid."

Once she lifted her entire left leg and laid it prone on both of my knees under the table, while I was in "control." With this arrangement both feet were surely out of commission, for Dr. S. felt her right foot firmly on his, while both of us felt her hand on ours in her lap or on the table top under the "blown-out" curtain. With this apparently impregnable "control" the phenomena nevertheless continued. But I noticed particularly that they were such as could be produced by a free left hand, such as rappings or slight bumps of the table at her end of it, table tiltings, movements of the flower-stand, and touches of a hand on my side, which was the left side of the medium. When the flower-stand had fallen to the floor and was then slid across it, I saw the pale white hand grasping its highest leg, and so distinctly that I also saw that the thumb-side of the grasping hand was towards me. This would be the only possible position in which Eusapia could grasp it with her left hand.

The rope with which they tied her wrists later in the séance

was a clean, new, white rope, whiter than the skin of her hands. Dr. G. tied it around the sleeve of her arm just above her wrist; she did not allow it to remain there, however, but slid it down until it was free from above the sleeve, and then pushed it back on the bare wrist until the black sleeve covered it. She explained she did this for comfort, and it seemed to be a very natural and non-significant action. But in view of the fact that she needs her hand and arm for reaching into the dark cabinet and moving things there, we can readily see that so white an object as the rope around the outside of a black sleeve would at once be seen and recognized. It was therefore a neat and necessary precautionary measure to cover the whiteness of the rope with the blackness of the sleeve.

Tied with Ropes.

At her own suggestion she was tied with ropes. Dr. G., who did the tying, wanted to tie both of her ankles together; but this she objected to. He was then instructed to tie each wrist of hers to wrist of "controls," and each ankle to chair of "control." This was done; but each tie, according to instructions, had to have at least twelve inches slack in it. Besides this the interpreter stated that the "controls" were instructed by Madame to yield to any pull or stress in any direction and not to resist same. All this gave her as much freedom of hand and foot movement as she had enjoyed before this serious looking rope was applied.

Knot Untied.

At the second séance "John" untied the rope around the wrist of the left "control." Dr. G. tied it again; the light was dimmed, and again the "control" announced that the knot was being untied, and soon it was thrown upon the séance table. It seemed to be a striking act indeed.

I was standing behind and slightly to the right of the left "control," and had stooped forward and to the right, which brought my eyes in line with the end of the séance table and a little below it. In this position I could see under the curtain which was lying on the table, and all along the edge of it over to the right "control"; and this is what I saw: I saw the medium's left hand covering both hands of "controls,"

and her right arm passing under her left with her right hand tugging away at the knot. From the position of the right "control" (Mr. Frohman) and curtain at that moment this hand might have been seen also by him; but it could not be seen by the left "control" or by any one at the table or any other part of the room, because the curtain covered "controls' hands and hers.

The Mandolin.

The mandolin sounded twice, as though a finger were furtively swept over it. But it was within easy reach of her right hand, and it was easy to get that right hand free from control.

Dynamometer and Match Box.

They were lying on the table, and were mysteriously dropped by "John" into the left "control's" outside pocket, *i.e.*, the pocket nearest the medium.

To accomplish this neat trick all that she had to do was— (1) To throw the left curtain out upon the table partially covering the dynamometer and totally covering the match box; and this was the way the curtain fell upon them. (2) With her free left hand to reach under the curtain and secure the dynamometer and match box, which was also done, for we saw the dynamometer disappear under the curtain. (3) To drop them, still in her left hand, into "control's" right-hand pocket. As they fell they naturally made the click which all heard.

Pinch of a "Spirit" Hand.

I was pinched or squeezed on my right shoulder by a hand that was clearly a hand; I could distinctly feel fingers and thumb. Prof. Münsterberg thinks this touch can be made by her free foot; that she could lift her foot to that height while seated on the chair and do it without the slightest change in the position of her body. I hold that such a gymnastic performance is utterly impossible. The "control" of that leg would at once detect the strain and stretch of it and the withdrawal of her knee, which would be absolutely necessary to reach the upper arm or shoulder. But even if possible, how could a foot mimic the squeeze of a thumb and fingers? The toes of the foot might press like the fingers

of the hand; but what on the foot could mimic the thumb pressing in a direction opposite to the contracting fingers? No, it is impossible for her, thus seated, to produce so hand-like a squeeze and at the height of one's shoulder. But how ridiculously easy the squeeze becomes with a free left hand under the blown-out curtain!

The Toy Piano and Metronome.

All sitters have noticed the fact that as a rule only those objects are moved which are within reach of the medium's arms or feet.

However, there were two exceptions to this rule, namely, the metronome, which was placed against the rear partition of the cabinet on the floor, and the toy piano, which was also on the floor against the left partition of the cabinet, and both of these objects were so low and small that it was clearly impossible to reach them unless she leaned very far over to the side or backward, which she never did. Nevertheless, in the first séance the toy piano was seen to come out directly over her head, as it seemed to us, pushing the blown-out curtain with it and gently falling upon or laying itself upon the séance table. This was in Light 4. It was a striking performance, for even if her left arm were free, how could she reach the piano in the first place, and then move it directly over her head?

To answer the first question: The flower-stand in the cabinet is the instrument, I feel sure, which was used to reach the toy piano and draw it nearer, within arm's reach. Note this fact, I was appointed several times during the séance to enter the cabinet and rearrange the contents after they had been thrown into disorder by the frequent falling over of the flower-stand, and in one of these excursions into the cabinet I found that the stand had fallen over the toy piano in such wise that the latter could easily have been drawn toward the medium by pulling the stand. Prior to this particular manifestation of the toy piano which we are now considering, the flower-stand fell over in the cabinet. Then there was silence; then all of us heard something slowly sliding over the floor of the cabinet as if something was sneaking around in there: we watched, but nothing appeared from the cabinet as

we momentarily expected it to do; instead some other things happened—some tiltings of the table, and the dynamometer and match box incident—which attracted or distracted our attention, and just when we were not expecting it, lo! the toy piano pushed out and landed on the séance table.

This flower-stand, which figures so prominently in the séances, is an innocent-looking, frail affair. But its three legs crossing form a clever hook at the top end to “scoop” in things lying on the floor, and the legs are good handles to grasp easily; for you can let it fall in any direction it may, and one leg is always up in the air, while the clear space at the top end between the two legs and the top is a splendid arrangement in which to bag objects beyond arm-reach. A four-legged stand would have to be cross-stayed, which would surely prevent as thorough and sure a hold on objects as the three-legged arrangement provides.

I think, therefore, she could get the metronome at another séance by pushing the flower-stand to fall back over it; the top of the stand would thus catch the metronome, and she could draw it slowly forward within reach, just as she evidently did with the toy piano.

But even if the toy piano was brought within reach by the flower-stand, how could she lift it directly over her head from rear to front?

Mr. B. was standing behind the right “control,” Mr. H. and I behind the left “control.” To one standing at the side, as we were located, the toy piano appeared to come out directly over her head; but I found afterwards this was a case of mal-observation, for the stenographer, who saw it from directly in front, and could therefore see the exact relation it had to the medium, reported it as coming out over her left shoulder, as high as the top of her head,—a movement which is not at all difficult to execute. So one can see how easy it was for her to bring out the toy piano with her free left hand under the blown-out curtain and gently place it upon the table, all in very dim light, too.

Dr. S.'s Chair is Moved.

Dr. S.'s chair was twice pulled, with him sitting in it, of course. This seems to be too heavy a bulk of matter for

one woman to pull without giving open signs of muscular effort. Is there an explanation? In answering this, I have three points to make: (1) It happened on the side of the table opposite to where I sat; nevertheless all could distinctly see that the slide of an inch or two (not more) which the chair made was in the direction of the medium. This was very evident and also very significant. (2) It happened twice. After it had happened once "John" was asked to do it again. Upon this request I focussed my whole attention on the foot and knee of the medium on my side (for at this time I was still in "control") and found that, when the phenomenon was repeated, there was a distinct pressure of her foot on mine and slight muscular movement of knee, with slight increase of pressure against my knee. All these circumstances made me think that with her free right hand (the left still covering both "controls") she pulled the chair, and at the same instant braced herself with her feet and knees so as to keep her body stationary or immovable. (3) On practising this afterwards with a man as heavy as, if not heavier than, our slender Dr. S., I found, to my surprise, that it requires but a slight, somewhat sudden, muscular contraction of the arm to draw the chair towards you an inch or two.

Her Trance State.

She occasionally yawns and hiccoughs. These signs, we are told, herald or accompany the oncoming of the trance state.

If she is really in a trance, how can she be asking the interpreter all the time what the sitters are saying whenever they say anything? If any one makes a serious remark, she at once asks to have the interpreter explain it to her. (She does this, in my judgment, to get cues as to which point or in which direction their suspicions may be tending, and to govern herself and the phenomena accordingly.) How could she be entranced, and at the same time keep so firm a hand on all these questions and mental currents of the circle?

A dentist and I were standing right back of left "control" near the cabinet; Eusapia, through the interpreter, asked us to step away and not stand so close. We obeyed, and noted that the phenomena came faster then.

She is Argus-eyed, glancing here and there alertly, evidently to find out where people are standing and what doing. If in real trance she would not know or care where they were. I do not believe that Eusapia Palladino was in any kind of trance at any moment of these two "successful" séances.

Several times she objected to the very dim light and ordered more turned on. This seemed to be in her favour. But it really works the other way in my judgment; for, if I were in her place, I too would not want the light so low that I could not see where people were, for some one might approach the cabinet unobserved by me, and there do infinite mischief.

Does any one ask why, when I detected her in these substitutions and movements, I did not then and there expose the facts? For two reasons: (1) Item 4 in the "Notes to Sitters," the printed and formal instructions which Mr. Carington mails to all who engage seats, reads as follows: "It is very important to remember that, whatever the attitude of the sitter toward the Medium may be, no suspicion be openly manifested at the sittings, as this is liable to spoil the phenomena." I obeyed this rule. Of all things I did not want the phenomena spoiled; on the contrary, I wished them to be produced and multiplied in as great numbers as possible in the time allotted to the séance. (2) I wanted her to have her own way unmolested. I was there to observe, not to obtrude; to discover, and not to dictate. She was the performer, and I simply part of the audience.

Eusapia claims that she is anxious to allow sitters, especially the sceptical ones, to examine everything and do anything they please to satisfy themselves. Not only the writer, but many others besides, can bear positive evidence to the unquestionable fact that she does not allow any such absolute freedom. She positively refused to let me have my foot on hers and my hand hold hers; she positively refused to have her ankles tied together; she positively refused to allow me to stand as close to the cabinet as I wanted to, etc., etc. Note carefully: she refused at the very points I found to be the vital points; on the non-vital points, such as examining the table, the cabinet, the flower-stand, etc., she is liberal enough.

Mr. Feilding says: "She keeps her hand on top of the 'controls' and moves them restlessly about." This restless motion gets the controls accustomed to the motion, which, as I found again and again, is her preparation for hand substitution.

"Her right foot on mine is kicking about." This is what I mean by the tapping of the foot or working of it on the control's. By this means they get accustomed to the momentary absence of the medium's foot, and in that momentary absence the other foot is substituted, they thinking, however, all the time, that it is the same one she had started 'out with.

Dr. Morselli conducted a series of séances with Eusapia at Genoa that were far more successful than the series conducted at Milan. Dr. Morselli noticed that muscular contractions made by the medium synchronized with the appearance of the phenomena. "We have almost always noticed," the report says, "this isochronism between the phenomena and the gestures of the medium; the effort of the medium is produced on these occasions on the opposite side to that on which the phenomena are produced."

These two facts may be explained by the hypothesis of a free hand or free foot on one side, while the other hand and other foot are pressing upon the "controls," for thus the muscular contractions would be felt on one side, while the phenomena would be produced on the other.

It is a curious thing, to my mind, that we all had to learn Italian enough to say "Bene," "Controlo Bene," "Molto Bene" ("good," "control good," "very good"). We said this to encourage the medium. We had only a few minutes to learn this, while the medium has been with English people often. It is said she is an illiterate woman, but she is quite bright, and should have been able to learn some English words in all this time. Mr. Feilding writes: "We have always been extremely suspicious of a substitution of feet being performed. During this séance Carrington did notice a change, and he stooped down to feel, and found that Eusapia had crossed her feet. He told me in English that the foot control was not good. Eusapia, who is always annoyed when she does not know what is being said, was furious. She worked

herself up into a passion and covered us with rich Neapolitan reproaches for our suspicion. The storm raged for about an hour."

Here she seemed to understand English perfectly well.

CONCLUSIONS.

(1) She uses no confederate.

(2) All the phenomena are produced in a space or area that is within reach of the arm and leg of the medium, still further lengthened by the use of a flower-stand as a "reacher," and a shoe edge as a fulcrum for levitations.

(3) Personally I do not believe Eusapia Palladino has any extraordinary psychic or telekinetic power. Her whole performance seems to me, on the basis of what I saw and felt, to be the deception of two senses, sight and touch, assisted by intentional suggestions.

Instruments of precision from the scientific laboratory are not needed here. The problem, in my judgment, lies in quite a different and far simpler field—that of clever detection.

From my experience of these two sittings, I would make the following suggestions to future investigators:

(1) The medium was always dressed in a black dress. If she were dressed in white her whereabouts and movements could easily be seen in the dark room. This would be the simplest test of all, and I therefore place it first.

The cabinet was painted black on the inside. The table which "John" moved so frequently was made of plain unpainted pine boards; why then had the cabinet to be painted, and painted black? The answer is simple, namely: to render the sleeves of her black dress unseen when she thrust her arm inside. And another thing may be explained by this black sleeve and black background, namely, that it isolates her hand for the sense of sight, so that sitters, seeing a pale white hand in the cabinet, will exclaim: "I see a hand unattached; just a hand; no arm with it." If she wore a white dress this illusion of sight could not take place.

(2) Another simple precaution would be to place the medium at the broad side of the table and have only one person in control of both her hands and both her feet at one and the same time.

(3) I would also suggest a square table, each side of which is at least three feet in length. This width would compel the "controls" to sit so far apart that their feet could not be pressed simultaneously by only one foot of the medium; and she should then keep her hands on the table top in full view.

(4) Since she asks to be tied, her two ankles should be tied together with a slack of only four or five inches—not more—and her two wrists together with a similar slack.

(5) But if she will allow none of these test conditions, then I would advise the sitter who desires to verify my observations for himself to secure the place of left "control," since that appears to be the more active side. He will then have more numerous opportunities of detecting the various movements here described.

DISCUSSION OF THE SECOND REPORT ON MRS. HOLLAND'S SCRIPT.

It is always easier to believe in spirits than in any known cause, because, knowing nothing about spirits, we are justified in crediting them with omnipotence, whereas in advocating a known cause, even a cause so imperfectly investigated as telepathy, our very knowledge of the subject reveals difficulties and objections.

Any explanation on telepathic lines of the remarkable series of correspondences in the "Sevens" case¹ must obviously leave gaps, and offer numerous points of attack. Let that be admitted. But it is hardly necessary to point out that the case points primarily to telepathy as the explanation. Moreover, it invalidates by anticipation the evidence to which we have all been looking as almost crucial—the evidence to be derived from a posthumous letter. Personally I have always recognised that the explanation by telepathy from the living was not wholly precluded in such a case, but if a posthumous letter had actually been read, I should certainly have felt that the evidence for the action of the dead had been enormously strengthened. Obviously, one can feel that no longer. The possibilities of leakage so clearly demonstrated in this case have practically shattered all our hopes of obtaining evidence in that direction.

¹ See *Proceedings*, Part LX. pp. 222-263.

But the explanation of telepathy from the living presents, as said, difficulties. Let us attempt to trace out the possible outlines of the process. Mr. Piddington ever since July 13th, 1904, has been mentally whispering "Seven" and "Seventy times seven" to all the world. Now we know from the "Steeple" incident (*Proc.* Vol. XXII. p. 38) that Mr. Piddington has influenced Mrs. Piper telepathically. From Mrs. Verrall's script, written also on July 13th, 1904, he appears also to have influenced Mrs. Verrall. (Note, as bearing upon the hypothesis of communication from the dead, that this same script, which gave true information about the contents of a living mind, gave false information, and that in the most emphatic terms, about the contents of a mind no longer living. Miss Johnson suggests (Part LX. p. 257) that the true information may have come from the [disembodied] intelligence which planned the whole scheme from the other side. What, then, was the source of the false information given in the same piece of writing?)

There is no direct evidence that Mr. Piddington influenced the mind of any other contributor to the cross-correspondence. Indeed, from the fact that all the correspondence occurred in the space of three months, nearly four years after the posthumous letter was written, it seems clear that something else was needed. That something else was no doubt Mrs. Verrall's influence. The idea of *Seven*, latent probably in Mrs. Verrall's mind for years, seems to have taken definite shape on the occasion of her reading Dante, and to have been thence transferred, in close alliance with Dantesque imagery, to the other automatists. This explanation does not preclude the possibility that Mr. Piddington directly influenced the minds of all the automatists. If he did so, it would appear that his influence was not sufficient, until reinforced by that of Mrs. Verrall, to arouse any mental image.

Now let us suppose a double stream of telepathic influence acting on the minds of the five other automatists, and tending to produce the idea of *Seven*, allied with images from the *Divine Comedy*. It seems to me probable that the automatic association of ideas would produce results such as we find recorded. The telepathic influence is not quite strong enough in most cases to make the ideas come to the surface of themselves. The imported image can only make itself visible when reinforced by its connection with images momentarily passing through the mind. Thus Mrs. Piper has some mediaeval Latin doggerel read to her, and selects from it the words "angel band," because Mrs. Verrall has for some days past been trying to say "angel band" to her.

In Miss Verrall's case the procedure appears to have been more complex. The idea of *Seven* is here much more conspicuous than the Dante imagery. The idea of *Seven* calls up primarily images from botany and from the book of *Revelation*. But these are *fixed*, it may be, because they happen to coincide with Dante images. But the Dante influence does not seem to me predominant. The attempt to connect (*d*) and (*b*) with Dante seems far-fetched.

Mrs. Home was apparently inaccessible to the Dante influence, and

the allusions to Dante in Mrs. Holland's script are very dubious. The idea of the posthumous letter in these two cases would here seem to be reproduced unalloyed, but the time-coincidence points to the conclusion that even here Mr. Piddington's influence could produce no effect until reinforced by Mrs. Verrall's. Mrs. Piper's "tick, tick, tick," would also point to Mr. Piddington's influence. Here, again, we may suppose that Longfellow's poem passed through the mind by natural association of ideas, and was *arrested* in its passage by the previous faintly impressed image of *tick*. But the coincidence here may be purely fanciful.

In conclusion, may I briefly recall some experiments which present certain parallel features to the cross-correspondences. In 1884 Prof. Richet conducted some experiments as follows: At a table were seated three mediums or automatists—persons under whose unconscious muscular action the table would tilt. Behind their backs, at a second table, was seated an operator, who incessantly let his pencil travel backwards and forwards along a printed alphabet. The alphabet was further concealed by a screen from the mediums. When the table tilted a bell rang, and the letter indicated by the pencil at that moment was recorded. M. Richet himself thought of a word, or looked at a line in the dictionary—and the word would be spelt out, letter by letter.

In this experiment we have to assume a double telepathic action of some kind. The simplest explanation is that the "mediums" were influenced both by Richet and by the "operator." Alternatively, the operator may have received Richet's thought telepathically, and have telepathically influenced the mediums to tilt. The experiments are quoted in *Proc.* Vol. II. pp. 247 *seq.* On either explanation we find here a rudimentary form of the more complex process which appears to be demonstrated in the recent cross-correspondences.

I will take the present opportunity to discuss another point. Miss Johnson, in criticising my account of the Latin Message incident, repeats a claim originally made by Mr. Piddington. "Mr. Podmore," she says, "has omitted to take into account the important fact that though the Piper-Myers failed to show any real comprehension in the abstract of the plan of cross-correspondences, he pointed out—and maintained his point in the face of every discouragement—that 'Browning, Hope and Star' was an instance of the kind required."

In my original criticism (published in the *Contemporary Review* for September last) I designedly omitted any reference to this point, because I thought that it was not substantiated. Let us see how the case stands.

"Browning, Hope and Star" is a brief description of an extremely complex, allusive, and enigmatic cross-correspondence in which Mrs. Piper, Mrs. Verrall and Miss Verrall all took part. The relative scripts were written in the period between January 23rd and February 17th, 1907,—that is, shortly after the Latin message had been dictated. The first attempt at translation of that message took place on February 20th. In the interval, on February 11th, though not in any connection with the Latin message, the Piper-Myers spontaneously referred to

Evangelical, Browning, Hope and Star. Immediately after the second reference to the three words last quoted, Mr. Piddington, in taking leave of the control, asked him to reply to the Latin message at the next sitting (*Proc.* Vol. XXII. pp. 320-1).

In the course of the next few days Mr. Piddington read the scripts of Mrs. and Miss Verrall, in which the cross-correspondence "Hope, Star and Browning" occurred, and, in his own words, before February 20th "I had become impressed, I may even say obsessed, with the idea that Mrs. Verrall's script of January 28—which had on February 11 been described in the trance by the Piper-Myers as 'Hope Star and Browning'—was an attempt by the Verrall-Myers to give, by means of indirect allusions to Stanza VII. of *Abt Vogler*, an intelligent answer to the Latin message" (p. 330).

Note Mr. Piddington's very candid account of the state of mind in which he approached the séances of February 20th and subsequent dates.

On February 20th there occurred the first attempt at translation. On February 27th occurred two other attempts. In the interval between these two later attempts the control remarked "I believe . . . I have sufficiently replied to your various questions to convince the ordinary scientific mind . . ." Mr. Piddington, referring to this statement, said later in the séance to the control: "You say you have replied—tell me in what messages your reply is given." The control, in answer, refers successively to "the poems," "halcyon days," "evangelic," "shrub," "syringa," "the poems and cross-corresponding messages." Mr. Piddington then asks, "What poems?" The control replies, "My own. Browning. Horace." At the control's request Mr. Piddington repeats this last utterance, and the control continues: "Yes; chiefly Browning's lines as given through Mrs. Verrall and another."

Mr. Piddington then told the control: "I want to say that you have, I believe, given an answer worthy of your intelligence, —not to-day, I mean, but some time back—but the interpretation must not be mine. You must explain your answer [through Mrs. Piper]. . . . You could do it in two words."

The control replies, "Hope, Star." Mr. Piddington, "Well? Yes?" *The control—"Browning."* Mr. Piddington then tells the control: "In telling me that 'Browning, Hope, and a Star,' contains your answer to the Latin Message you have given an answer which to me is both intelligible and clear."

It is hardly necessary to say that after this last explicit statement from Mr. Piddington no later reference to the connection of the Latin Message with "Hope, Star and Browning" could possess much evidential value. But in fact it does not appear that, despite the strong hint given, the trance intelligence did advance much further in connecting the two ideas.

It is then on the conversation above summarised that Mr. Piddington has based his contention that the control showed a comprehension of the purport of the Latin Message. And presumably Miss Johnson relies upon the same incident to support her statement

that the Piper-Myers "pointed out, and maintained his point in the face of every discouragement, that 'Browning, Hope and Star' was an instance of the kind required."

In my view we should not even be justified in regarding the connection—casual and insignificant as the connection seems to be—of the Latin Message with "Hope, Star and Browning" as having been effected spontaneously by the trance intelligence. The control suggests several things: Mr. Piddington, on its repetition, selects the word poems, and asks "What poems?" The control names three poets and asks Mr. Piddington to repeat the sentence after him. After listening to Mr. Piddington, the control selects Browning. But Browning had already been connected with Hope and Star at a previous seance. The evidence, as it stands, would certainly not be accepted in a telepathic experiment.

FRANK PODMORE.

EXPERIMENTS IN CRYSTAL VISION AND HYPNOTISM.

THE following accounts by the Rev. H. E. of experiments in hypnotism were sent to us by Mr. F. C. Constable. The first experiment is similar to those recorded by Mr. H. E. in the *Journal* for November, 1908, and November, 1909.

No. 7.

February 21st, 1910.

April 11, 1909. F. B. and E. E. P. F. B. had been describing a dream. A public house called the *Milkman's Arms*, and a slate with the drawing of a cow on it, formed part of this dream. On the table was a cycling map, and F. B., having finished the above description, read from the cover of the map a list of names of places for which other maps of a like kind were prepared.

I gave the crystal to E. E. P. He held it up to his eye, and looked at the lamp through it. I have never seen him use the crystal like this before. He then began to describe a shop where milk and butter were sold. It had marble slabs on the counter and ferns in the window. A man with reddish whiskers was behind the counter. Outside, it was a starlight night, and there were large electric lamps in the street. The shop was situated in the fork of a road. E. E. P. was able to read the name over the shop indistinctly, and thought it seemed to be *Newman*. He could not remember ever having seen the shop, and declared he did not know where it was.

On being hypnotised, he stated in reply to my question, "Where was the shop you just saw in the crystal?" "At Newbury; I slept there with my brother W. when we cycled through it, about seven

years ago." Asked *why* he saw the picture, he replied that F. B. had mentioned Newmarket when reading out the names on the map-cover. "What had that to do with it?" "There was a race-course there; they were making a new one and I went to see it." Further questioned about the shop, he said he thought of the milk-shop when F. B. was describing his dream about the cow drawn on the slate. There was a white china cow in the window of the shop. He did not know the name of the shop at all. Was pressed hard on this point, but kept to his statement that he did not know it. He did not say "did not *remember*" it.

The chain of thought seems to start with the name Newmarket. This suggests racing. This suggests the racecourse at Newbury. Also the description of the cow on the slate suggested the cow in the window. Doubtless the name *Milkman's Arms* also helped. It is curious to note how many of F. B.'s random remarks by chance fitted in with a previous experience of E. E. P.'s, and suggested the crystal picture. This experiment differs from others inasmuch as the crystal gave the name (indistinctly and uncertainly) of the shop, and yet E. E. P. could not recall it in his hypnotic state at all. He also professed entire ignorance of the name of the shop in his waking state.

E. E. P. has only this once been to Newbury, arriving late in the evening "when the stars were out," and leaving the next morning after seeing the race-course. H. E.

The following is a simple case of the exaltation of memory under hypnotism, the impression which then emerged having been apparently limited to the subliminal consciousness when it first occurred.

February 10th, 1910.

I once gave a subject, while awake, a cedar pencil which I took from my pocket. He was to make some calculations for me, previously to being hypnotised, and he used the pencil for about 5 minutes or so. After he had been hypnotised and had completed the experiment in which I was engaged, I asked him suddenly the name, etc., of the maker of the pencil. He gave it me at once, and knew the number of the particular make, which was stamped in the usual gold letters and figures, together with the name of the manufacturer. Afterwards, when he was awake, I offered him 5s. if he would give me these details, but he was quite unable to, adding that he had never troubled to look at the pencil. Now he *had* looked at the pencil, and he had taken in all these details,—probably at a glance,—but he was quite unconscious of the fact. It may be argued that he read my mind. But this will not help much, as [in that case] I must equally unconsciously have learnt these details and stored them, for I did not know in the least the words or numbers on the pencil, and should be quite ready to declare I had never seen them. H. E.

The following are experiments in the timing of dreams that occurred in the hypnotic state.

March 19th, 1910.

W. R. S. A stoker in Royal Navy, aged 27. An exceptionally strong subject, mentally and physically. He goes into a deep hypnotic sleep, if allowed to,—so deep that it is difficult to get any answers to questions. While in this profound trance, he dreams. On waking, he remembers these dreams which he says are the same as ordinary dreams. He is not subject to dreams in normal sleep and has them but rarely. I suggested, while W. R. S. was in hypnosis, but before I let him go into the profound sleep, that if a dream occurred, he should give a “grunt” and another when it ended. I took the time by the second-hand of my watch that elapsed between the two signals. The following dreams occurred:

(1) *March 11, 1910.* Sitting in No. 3 mess *H.M.S.* — playing whist. Has for partner F. C. and as opponents S. and B. Plays three hands and wins. Was playing for beefsteak and (tin) peas. At end of game W. R. S. goes to galley and cooks steak; dream ended while cooking. Brought back from deep sleep to a lighter one, and asked how long the dream he had just had, had lasted, he replied “about half an hour.” I then awaked W. R. S. and asked him if he had had a dream while asleep, to which he replied by relating the dream, as above. He said it was vivid and clear, and seemed very natural. Asked how long it lasted, he again said, “about half an hour. I was able to play the three hands right through, and nearly finish cooking the steak.” Actual time, 10 seconds.

(2) *March 16, 1910.* W. R. S. dreams: Gets on cycle at H—to ride home. Almost directly, a child runs into him, and he comes off. No one hurt. Starts again, and just before getting home, again runs into children playing marbles in the road, who won’t move for him. He kicks at one as he rides past.

After waking he says this really happened a day or two before. That the dream seemed to take about 20 minutes. That he could never see anything clearly,—all seemed dark. He was conscious of the handle-bars of the cycle, but nothing else. He knows he can ride this journey in 20 minutes. Actual time, 25 seconds.

(3) *March 17, 1910.* Dr. C— present. W. R. S. dreams: At No. 16 boiler in *H.M.S.* — S. is drawing fire, Stoker B. is damping down. W. R. S. thinks he is standing behind B. S. faints from the great heat and falls forward over handle of rake. Burns right hand badly by falling on hot cinders. W. R. S. picks him up and takes him to next stokehold and sends man with him to sick bay.

W. R. S. after awaking says he was dreaming 15 or 20 minutes. Time between the two signals given by himself was slightly under 15 seconds.

Notes.

In dream (2) W. R. S. has a repetition in sleep of an event *exactly* as it occurred in all details. The dream differed from Nos. (1) and (3) in not being clear and vivid. "He was always in darkness." "He could feel the cycle going, but could see nothing but the handle-bars." "He saw nothing of the road," etc.

In dreams (1) and (3) we get scenes manufactured out of various [actual] events. In (1), for instance, the card game [which had actually been] played for the supper was not whist, and it was a "drive," in which many more than four players took part. Also, W. R. S. has never [really] played whist at any time with S. and B.,—they would be a class of person he would not play with. But he has often played with F. C., who he dreamt was his partner.

In [the actual event on which] dream (3) [was based], W. R. S. did not pick up the fainting man, as he could not get at him, the fire being between them, but Stoker C., who was not in the dream at all, took the man away.

The *cause* of dream (3) is interesting. I had asked Dr. C. to be present to test the dream-timing, as it seemed a new experiment. We had been getting a number of crystal visions from W. R. S., and one of them we had dwelt on for some time. This was the vision of a railway station and a man lying on the platform with a crowd round him, and it had occurred nine days previously. I had not asked him afterwards, while in hypnosis, what it meant, and he could not give any account of it in his normal state. As this picture came again, I sent W. R. S. to sleep and asked for an explanation. He said it was Plymouth N. Road station, and at Easter, 1902, when there, starting for his leave, a man had a fit on the platform just as the train came in. The man was put into the train, and he got out at Exeter. Both on March 8th and again on this occasion, W. R. S. said, while looking at the crystal, a G. W. Railway station, for I can see G. W. R. and number 275 "it looks like Exeter station." On March 8th, he added, "it is on a porter." This man in a fit probably suggested the dream (3), which was the next experiment.

H. E.

ENDOWMENT FUND FOR PSYCHICAL RESEARCH.

We have much pleasure in acknowledging the receipt of donations of £100 from Mr. G. Le M. Mander and 5s. from an anonymous contributor to the above Fund.

JOURNAL

OF THE

Society for Psychical Research.

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The Rooms of the Society at 20 Hanover Square, London, W., will be closed during August and September, re-opening on October 1st.

The next number of the Journal will be issued in October.

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Butler, Mrs., 20 Park Side, Albert Gate, London, S.W.

Sandford, Miss Alice, 33 Hertford Street, Mayfair, London, W.

Steel, Mrs. Flora Annie, Talgarth Hall, Machynlleth, N. Wales.

CAYLEY, HUGH ST. QUINTIN, Vancouver, British Columbia.

CHANCE, CLINTON F., Lawnside, Edgbaston, Birmingham.

COURTAULD, R. M., M.B., Borough Sanatorium, Brighton.

CUNLIFFE-OWEN, MRS., 181 Ashley Gardens, Westminster, London, S.W.

DAVIES, MRS., The Goodwyns, East Cosham, Hants.

DEARMER, REV. PERCY, St. Mary's Vicarage, Primrose Hill, London, N.W.

DICKIE, H. ELFORD, British Vice-Consulate, Kertch, Crimea.

DUTTON, MISS A., Somerton, Sidmouth.

ELLIOT, MRS. GILBERT, Kasr el Nuzha, Cairo, Egypt.

EVANS, WILLIAM ARTHUR, The Brackley, Stoneygate Avenue, Leicester.

HARDEMAN, MISS FRANCES E., Westfield, Sefton Park, Liverpool.

JACKSON, MRS. W., 44 Park Street, Calcutta, India.

LLOYD, REV. JOHN, 1542 Main Street, Marinette, Wisconsin, U.S.A.

MOORE, MAJOR H. G. A., Army and Navy Club, London, S.W.

RODAKIEWICZ, DR. ERLA, Bernbrunnigasse 17, Hietzing, Vienna, Austria.

SCOTT, REV. D. D., The Manse, Onehunga, Auckland, New Zealand.

WIGHT, EDWARD, M.R.C.S., 9 Regency Square, Brighton.

MEETING OF THE COUNCIL.

THE 104th Meeting of the Council was held at 20 Hanover Square, London, W., on Friday, June 24th, 1910, at 6 p.m., the President, Mr. H. Arthur Smith, in the chair. There were also present: Mr. W. W. Baggally, the Right Hon. Gerald W. Balfour, Mr. E. N. Bennett, the Hon. Everard Feilding, Sir Lawrence J. Jones, Sir Oliver Lodge, Mrs. Henry Sidgwick, Lieut.-Colonel G. Le M. Taylor, and Dr. C. Lloyd Tuckey; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Three new Members and seventeen new Associates were elected. Their names and addresses are given above.

The monthly account for May, 1910, was presented and taken as read.

Miss Helen de G. Verrall was appointed Assistant Research Officer, the appointment to date from Michaelmas, 1910.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 32nd Private Meeting of the Society for Members and Associates only was held at Morley Hall, George Street, Hanover Square, London, W., on Friday, June 24th, 1910, at 3.30 p.m.; the President, MR. H. ARTHUR SMITH, in the chair.

Papers were read by the RIGHT HON. GERALD W. BALFOUR, on "Professor Pigou's criticism of Cross-Correspondences"; and by SIR OLIVER LODGE on "An Incident supplementary to the 'Lethe' Case," both of which will, it is hoped, be published later in the *Proceedings*.

CASE.

L 1180. Dream.

THE following account has been communicated to us by General Sir R. H., who, while informing us of the full names of all the persons concerned, requested us to print their initials only. He gives a preliminary statement of the circumstances, as follows:

In order to understand the dream, I should mention that my elder brother some years ago took on an additional surname, so that from General H. he changed to General H.-S. I am correctly referred to as General H., or Sir R.

My brother decided to have a slight operation, and the doctors and surgeons considered there was no risk. The operation took place in a Nursing Home in London on April the 25th [1910], and was considered a success. On the 26th he was found to be suffering severely from shock, but this nearly all passed away on the 27th. On the 28th he was not so well, and by night time the case was very serious. On the morning of the 29th the doctors decided that the only hope lay in sleep. Morphine was given every 4 hours. Before the first injection, about 7 a.m., he was quite collected and calm, and agreed to sleep. His son, R., had been with him all the time, and his daughter, B., arrived in the early morning, and she exchanged a few words with her father. For the rest of the day he was drowsy under morphine. About 6.30 p.m. he began to collapse, and breathed his last at 7 p.m., in the presence of his son and daughter and the doctors.

Before the operation he was in excellent health, and very strong for his age, 66.

Miss F. [the dreamer] met my brother once, a year or two ago. She had met his daughter some years ago, and she met his son on the 13th April last for the first and only time, and she knew slightly one of my sons, who received a telegram from his cousin at about 8 p.m. on the 29th, announcing the death. I have ascertained that not one of these three persons had given a thought to Miss F., and it would have been strange if they had.

At my request the lady referred to by Miss F. has signed as correct the statement made to her on April 30th.

Miss F. is devoted to my wife and myself; she saw us and our daughter off from Victoria Station for the Continent on April 16th; and just in fun I gave her our accident insurance tickets

for the journey, requesting her to hand them over to my son in case of a tragedy. Before she had heard of my brother's death, she wrote to my wife and said she was anxious to hear news of us, as we had promised to send a postcard on arrival, and she made some joking reference to the insurance tickets, but no mention of the dream she had had. We do not remember having promised to send the postcard. Miss F. is middle-aged, absolutely reliable, clever, very exact and methodical.

It will be observed that Miss F. dreamed of my brother's death a few hours afterwards, on the night of April 29-30, but she did not know of his death till the night of May 7th.

At about 6 p.m. on April 30th I received at Aix-les-Bains a telegram from my son to say my brother had died on the 29th.

R. C. H.

Miss F.'s account, dated May 8th, 1910, is as follows, the second signature being that of the lady to whom she told her dream on the morning after its occurrence:

An Account of my Dream of the night of April 29th-30th.

In my dream I somehow became aware of the fact, "General H. is dead." There was a slight hesitation after H., as if an instrument at work had gone wrong, and made a hissing sound. There did not seem any one about to explain, but I queried in my own mind, "If they mean Sir R., why is his title omitted?" Again the fact was repeated, and again with the slight hesitation, and the sound of an "s," as in hissing, and that and the omission made me feel (in my dream) that there was something inaccurate about it, though I felt convinced it had to do with Sir R.'s family, and that it was because I knew him the information was given to me. The next morning (Saturday, April 30th) about 11 a.m. I met a friend, to whom I told my dream, and I said, "I do wish I could hear from Aix, as I know my dream has something to do with Sir R.; he is mixed up in it somehow, I am quite sure." So as I was anxious, I despatched a letter to Lady H. But neither asleep nor awake did I once think of the H.-S.'s.

E. H. F.

A. H. C.

On receiving this account Sir R. H. sent a number of questions to Miss F., the answers to which she embodied in a second version, written on May 19th, 1910. The first part of this

is an almost *verbatim* repetition of what she had written before; she then adds:

About 11 a.m., Saturday, April 30th, I met a friend in the Edgware Road, to whom I told my dream, and stated my anxiety in consequence of it, adding "I wish Lady H. had sent me a line, as she kindly promised to do when we parted a fortnight previously." My friend, Miss C., remarked, "But Sir R. did not go abroad ill." "No," I replied, "but a good deal can happen in a fortnight; all three of them could be dead and buried in that time; however, do not go away with the idea that it is Sir R., for I am sure it is not, as there was no title, though at the same time I know he is mixed up in it, so I wish they would write."

Being still anxious, I wrote to Lady H., either that night or Sunday afternoon, May 1st, but did not mention my dream, though I stated I was anxious for news. I began my letter with a small joke, though feeling in anything but a joking mood.

Lady H.'s letter of May 5th reached me on the night of May 7th. From it I learnt, for the first time, of General H.-S.'s death having occurred on April 29th, and the thought flashed through my mind, that accounts for all those "S's" in my dream.

Strange to say, I never once thought of the H.-S.'s until I received Lady H.'s letter, and yet I had met General H.-S., his son, and daughter.

E. H. F.

A. H. C.

In reply to a further question, Miss F. writes on June 30th, 1910:

I write to say positively that I had not heard of General H.-S.'s illness or operation previous to my dream.

SITTINGS WITH EUSAPIA PALLADINO IN AMERICA.

MANY of our readers will probably have seen the accounts recently published in some of the American newspapers—especially the *New York Times*—of frauds practised by Eusapia Palladino. Newspaper reports, whether favourable or the reverse, of matters connected with psychical research, are of course always to be received with caution, and in this case

full authentic details of the sittings in question are still lacking, though we hope to be furnished with them before long.

Meanwhile, we reprint from *Science* of May 20th, 1910, a preliminary statement of the main results obtained in an important series of sittings carried out during the early part of this year at New York by nine Professors, of Columbia and other Universities, who were assisted by conjurers, amateur and professional.

REPORT OF AN INVESTIGATION OF THE PHENOMENA CONNECTED WITH
EUSAPIA PALLADINO.

The undersigned had three sittings with the Italian medium, Eusapia Palladino, in the Physical Laboratory at Columbia University in January last. The object in view was to secure and report any evidence of the operation of hitherto unknown forces through her or in her presence.

Though the investigation may fairly be called patient and laborious, no convincing evidence whatever of such a phenomenon could be obtained. Many indications were obtained, however, that trickery was being practised on the sitters. These indications will be more fully stated by the individual investigators.

So far as these sittings afford data for judgment, the conclusion of the undersigned is unfavorable to the view that any supernormal power in this case exists.

CHARLES L. DANA, M.D., Professor of Nervous Diseases,
Cornell University Medical College.

WILLIAM HALLOCK, Professor of Physics, Columbia.

DICKINSON S. MILLER, Professor of Philosophy, Columbia.

FREDERICK PETERSON, M.D., Professor of Psychiatry,
College of Physicians and Surgeons, Columbia.

WALTER B. PITKIN, Lecturer on Philosophy, Columbia.

AUGUSTUS TROWBRIDGE, Professor of Physics, Princeton.

EDMUND B. WILSON, Professor of Biology, Columbia.

ROBERT WILLIAMS WOOD, Professor of Physics, Johns
Hopkins.

It has been said that Eusapia finds trickery more easy than the exercise of her supernormal power; that she consequently resorts to the former whenever the control by the sitters permits it; and that the only fair test is had when there is such control as makes trickery absolutely impossible. During a fourth sitting, at which the undersigned were present, something like this control was exer-

cised; and while this was the case none of the so-called evidential phenomena took place.

C. L. Dana, W. Hallock, D. S. Miller, F. Peterson, W. B. Pitkin, E. B. Wilson.

* * *

I have been present at nine sittings with Eusapia and in an adjoining room at a tenth. Broadly speaking, her "phenomena," as observed in America and as reported before, fall into seven classes: (1) levitations of a table, (2) rappings, (3) touches, (4) breezes, (5) lights, (6) "materializations," (7) movements in and about the cabinet. With the lights I was not favored. Of all the other classes, I can say: (1) That conclusive and detailed evidence was gained as to the method by which typical specimens of them were repeatedly produced,¹ and (2) that when the medium was securely held they were not produced at all.

Statements of observations on essential points will, I trust, be published later. These include each of the classes named.

* * *

Thanks are due to Messrs. W. S. Davis, J. L. Kellogg and J. W. Sargent, who have all had much experience, both of professional conjuring and of the investigation of mediums, and who gave their time and invaluable services at my last two sittings. Mr. J. F. Rinn, a merchant, who is a trained observer and an investigator of spiritualism, deserves special acknowledgments for his work as a watcher.

DICKINSON S. MILLER.

I agree substantially with the committee's report. My sittings with Palladino have failed to convince me that she possesses any unknown force. In fact, she has been detected in so much trickery that there is in my opinion an extremely high probability that all of the manifestations which I witnessed were produced by merely natural means. But I do not feel that the methods and conditions of our experiments were of such a kind as to warrant the rigorously scientific and finally conclusive verdict for which we had hoped, or even to justify quite the degree of emphasis expressed in the majority report.

It has long been known that Palladino resorted to trickery, and the claim has been made and will still be made that she finds it easier to perform fraudulently than which she can and sometimes does accomplish otherwise. The Cambridge exposure of 1895 proved

¹Accounts are presented in the article by Professor Jastrow in *Collier's Weekly* for May 14, 1910.

that she used trickery, but did not put a stop to her scientific vogue. I had hoped, perhaps foolishly, that our investigation would be rather more than a repetition of something already accomplished. And it seemed plain that the policy to pursue was to insist upon conditions of control by mechanical means, which, instead of encouraging fraud by their looseness, should be so rigorous as absolutely to eliminate her well-known tricks of foot and hand substitution.

If this plan had had a fair trial, and no "phenomena" had resulted, our report might have given a permanent quietus to the Palladino cult.

W. P. MONTAGUE.

* * *

Professor Miller has asked me to add to the statement which I signed as a member of the committee, a personal report of the impression made on me by the three sittings with Eusapia Palladino which I attended in January.

Judging from the earlier sittings which I attended on the invitation of Mr. Hereward Carrington, I should say that those held with the committee were fairly representative as regards the class of phenomena which Palladino has attempted to produce in this country, though as regards quantity, rather than quality, they should be regarded as poor sittings.

I was particularly struck by an incident which occurred during the third sitting (January 22, 10.32 p.m.), which goes to show how very cautious one must be in accepting as evidential motions of objects apparently out of reach of the medium.

From 10.29 p.m. until 10.32 p.m. objects were moved in the cabinet behind E. P. while she was under the following conditions of control—feet tied together by a rope which prevented her from separating them by more than eight inches, in addition her ankles were held by one of the sitters who had taken up a position on the floor, each wrist tied to a wrist of her neighbor, on the right and left, by means of a rope which allowed her ten inches free motion in case she should elude the tactile control which her neighbors were endeavoring to keep. The light in the room at the time was that from a frosted electric bulb which I estimated to be giving about four candle power, placed about four feet from the medium's head.

It would seem that the objects moved in the cabinet were outside the range of free motion of her hands and feet, and the motions seemed to be taking place under what might be called "test conditions." However, the shorthand report of this sitting shows that

three of the sitters were convinced that the motions were caused by the medium knocking over objects in the cabinet with the back of her chair—I noted that so soon as her chair was moved openly a few moments afterwards more objects fell.

I mention this particular incident as I think it shows how difficult it is to obtain really “test conditions.” Incidents of a similar character at other sittings I have attended, where at first sight the conditions of control seemed excellent, have rendered me extremely reluctant to base an opinion as to this remarkable woman on the very interesting reports of her numerous European sittings, but, so far as the evidence collected at the relatively uninteresting American series of sittings is concerned, I think it is decidedly unfavorable to Eusapia Palladino’s pretensions.

AUGUSTUS TROWBRIDGE.

After attending six sittings with Eusapia Palladino, I find myself in much the same position as at the start.

Many things have occurred which I find great difficulty in explaining by fraud while I have repeatedly seen trickery employed. I have succeeded in watching the manifestations within the cabinet throughout two entire evenings, the floor being illuminated with a feeble light which was thrown by means of a mirror through a crack between the bottom of the cabinet and the floor. The cabinet was of wood built into a doorway, so that it projected back into the adjoining room. My plan was to employ a powerful X-ray apparatus and a large fluorescent screen, so that a shadow picture of whatever was going on within the cabinet could be obtained in the back room at any instant without the knowledge of the medium.

The interior of the cabinet I viewed through a large hole cut in the top, reclining on a mattress placed on the top of an instrument case adjoining the doorway. The X-ray tube was placed within the instrument case and carefully muffled, the fluorescent screen three feet square was placed against the opposite wall of the cabinet, on the outside of course. This apparatus was never actually used, owing to the sudden termination of the sittings, but it was set up and thoroughly tested, and gave excellent satisfaction. I mention it as it may be of use to future investigators, for, if properly installed, it is proof against any fraud, as it can be used without the medium’s knowledge.

From my position above the cabinet I saw that whenever anything in the cabinet was moved the curtain was pushed back, a black object reaching in from Palladino’s back groping around and finally

seizing the table. Those who believe in Eusapia's supernormal powers will say that this was the third arm. I need not say that an X-ray picture of this third arm as seen on the fluorescent screen would be an interesting subject of study. It would not be difficult to so arrange the apparatus that the shadow of the medium's entire body could be obtained. The switch for operating the coil should be placed within reach of the observer on the top of the cabinet, so that the flood of rays need only be turned on when something is going on worth investigating. In this way no possible injury could result.

At the first sitting at which the illumination of the floor was tried Eusapia complained of this light, which appeared to be quite accidental. I accordingly constructed a grill of vertical strips of thin wood, painted black. The floor of the cabinet was covered with this. From her position in front Eusapia could not have seen the light on account of the grill, while the observer above, looking down directly between the strips, could see the illuminated floor without difficulty. The object of illuminating the floor was of course to obtain a luminous background against which moving objects could be seen. It proved to be a very effective way of investigating cabinet phenomena.

On two occasions the black object which appeared was pointed, on the third, when the table was seized, it was blunt and rounded. Eusapia had pushed her chair back until her back was against the curtain, and I doubt if what I saw was the "third arm"! On the occasion when I held one of Eusapia's hands, nothing was disturbed in the cabinet, but some very fine levitations occurred, in a brilliant light, and I could not only see between the medium's knees and the legs of the table, but passed my other hand between them and her skirts. I felt very positive that the legs of the table were free from contact with any part of her person.

The proper system of investigation, in my opinion, is the one outlined. Whenever I saw anything going on in the cabinet, I sent an electric signal to seance room, so that particular pains could be taken by the persons holding her hands, to see whether the contact had been broken at the moment.

If the phenomena are genuine it can be proved by the X-rays, I think, *and in no other way*. Madam Palladino need have no fear of the X-ray test, if the thing seen in the cabinet is a supernormal third arm. If the sittings had not been suddenly terminated, I feel certain that at the next one we should have had a complete explanation

of how the disturbance in the cabinet was created. I am quite ready at any time to aid Madam Palladino in establishing the genuineness of her supernormal powers by means of the X-rays.

R. W. WOOD.

The following is a reprint, with some omissions, of the article by Professor Joseph Jastrow (Professor of Psychology in the University of Wisconsin) referred to above, which appeared in *Collier's Weekly* for May 14th, 1910. It will be noted that the detective devices used were only adopted *after* abundant evidence of fraud had been obtained on other occasions:

The first séance was held at the house of Professor H. G. Lord of Columbia University, on April 17, 1910. Those present, besides *Professor and Mrs. Lord* and their guest, *Miss E. R. Olmsted* of Buffalo, were Mrs. Fabian Franklin, Mrs. F. D. Pollock, Miss Carola Woerishoffer, all of New York; Professors *Dickinson S. Miller*, J. B. Fletcher, and *Mr. A. A. Livingston* of Columbia University; Messrs. *W. S. Davis*, *J. L. Kellogg*, *J. W. Sargent*, Joseph L. Rinn, and *Warner C. Pyne* of New York; Professor Joseph Jastrow of the University of Wisconsin and lecturer in Columbia University, and those whose names appear in italics, were also present at the séance of April 24, held at the same place. In addition, there were present at the second séance Dr. W. T. Bush, Professor W. P. Montague, and Mr. W. B. Pitkin, all of Columbia University.

Mr. A. A. Livingston of Columbia University kindly consented to act as interpreter. Eusapia arrived and departed under his escort. She raised no objection to the arrangements of the sitters, though in many séances she selects her right and left control. As the séance was about to begin, the director of the séance proposed a test of Eusapia's alleged power to influence by her "force" an electro-scope—an experiment familiar to the medium in her European sittings. The apparatus was brought to the room in its paper wrappings, was duly disclosed and set on the table; while the company dramatically gathered about with expressions of eager interest. Eusapia was absorbed in the experiment. The whole device was a decoy, and provided a diversion and a screen of "floaters," to conceal the entrance of two black-clothed and black-stockinged forms, who wriggled their way along the floor to assigned positions under the chairs of each pair of sitters at the sides of the table. It was agreed that Eusapia's hands and feet should be "controlled" according to her instructions. The director dictated

to a stenographer the "events" and the state of the "control," the stenographer writing a few feet away by the light of a screened lamp. The dictation served the double purpose of securing a record and of making natural a good deal of talking and comment. To the frequent inquiries of Eusapia, who is supposed to understand no English, whether all was well or what was said, the answer was always reassuring, and it was stated the comment was directed to the stenographer.

The evening proved rich in phenomena. The table rapped, rocked, tilted on two legs and on one, and left the floor completely. Under lowered lights (signaled for by five raps of the table) the curtains blew apart; a swelling appeared under the left curtain; the curtain was blown over the table; a tabouret emerged from the cabinet, was balanced for a moment, repeatedly advanced and retreated, and at last was lifted and deposited on the séance table; later a hand appeared against the cabinet over Eusapia's head; there were more bulgings of the curtain, more levitations; and then the seven raps of the table, indicating the close of the séance, followed by a violent outburst from Eusapia when the sitters continued to retain their positions. Such, with omission of all detail, was the séance. The phenomena were those most commonly associated with this "medium."

The witness below the chair on Eusapia's left had the position of vantage. This was Mr. J. L. Rinn, a produce merchant of New York City, who has long been deeply interested in the methods of mediums, and has proved himself a reliable observer. Eusapia begins by placing her right foot on the left foot of her right control (Kellogg), and her left foot on the right foot of her left control (Davis). Her problem consists in freeing her left foot for service and making the right foot serve to maintain contact with one foot of each sitter.

The following by Mr. Rinn: "For a few minutes the medium kept her feet tapping upon the feet of Messrs. Davis and Kellogg without resting completely. Then she placed her right foot obliquely with her heel on Kellogg's toe and her toe upon Davis's toe, facing toward J. L. Rinn. Only one foot was in sight on the feet of Kellogg and Davis. In a few moments, after some ejaculations in Italian from the medium, the table began to wobble from side to side; and a foot came from underneath the dress of the medium and placed the toe underneath the leg of the table on the left side of the medium, and, pressing upward, gave it a little chuck into

the air. Then the foot withdrew and the leg of the table dropped suddenly to the floor. More wobbling of the table occurred. Again the foot came from underneath the dress of the medium and placed itself underneath the leg of the table, forced the table upward from the floor about half a foot, held it there for a moment, suddenly withdrew its support from the table, which fell to the floor with a bang. Each time after a levitation, the medium would appear to rest her left foot upon the top of the right, which remained constantly in an oblique position upon the feet of Davis and Kellogg. At no time did she have her left foot hampered in any way. It was constantly moving in the space about her chair; and I was lying with my face on the floor within *eight inches* of the left leg of the table; and each time that the table was lifted, whether in a partial or a complete levitation, the medium's foot was used as a propelling force upward. At one time the table was lifted about two feet up from the floor. The starting of the lifting was done by the left toe of the medium under the left leg of the table; and she appeared to rise up with it, using some other portion of her body to raise it higher; and from my point of observation it seemed as if the knee, as well as the foot, was operating when the table was lifted the highest. At different times throughout the séance the medium caused rappings upon the table by striking the left leg of the table with the side of her foot about three inches from the floor."

And now as to the manifestations from the cabinet: "A short time after the lights were lowered she swung her left foot free from her dress at the back and kicked the curtain of the cabinet quickly, which caused it to bulge out toward the sitters. This was done several times so daringly that under the chairs where I lay it seemed almost impossible that the people above the table could not have observed it.

"Later the medium placed her left leg back into the cabinet and pulled out from behind the curtain a small table with certain articles upon it, which was dashed to the floor in front of the cabinet on the left-hand side. It remained there in varying positions and was kicked by the medium a number of times. At one time the medium juggled the table that had been kicked out from behind the curtain on the end of her left toe, holding it off the ground and balancing it on the edge of her toe in a very clever manner, so that it gave the appearance as if the table was floating in the air.

"The light at all times, even when it was at its dimmest,

permitted me to see clearly the actions of her foot, as I was so close to it that the movement of the foot caused the dress to lift and more or less light shine through, so that at no time had I the slightest doubt of the motive cause of any movement that occurred."

Next a brief statement from the other floor observer, Mr. Warner C. Pyne, a student of Columbia University and trusted friend of Professor Miller. Mr. Pyne moved away from Mr. Kellogg's chair. "This put my head about under the center of the table, about five inches from the feet of Messrs. Kellogg and Davis. The light was very dim. I then saw the position of Eusapia's feet very well. The heel of her *right* foot was resting on the toe and forward part of Mr. Kellogg's left foot, and the ball of her *right* foot was resting on the toe and forward part of Mr. Davis's right foot. This left Eusapia's left foot free."

Thus each floor observer corroborates the other. The same holds for the cabinet phenomena. Mr. Pyne reports: "I was now enabled to get a good view of what was going on, since the illumination was much improved. Under the better light conditions, on two separate and distinct occasions, I positively saw the medium's left foot go back and touch the tabouret, which had previously been overturned and was lying on the floor to the medium's left. When she touched the tabouret thus with the toe of her left foot it moved. The first time she did it, nobody in the company seemed to notice the fact that the tabouret was moving, which seemed to give occasion for a second kick (a few seconds after the first). The second time she kicked it, some one in the company remarked that the tabouret was moving. The so-called 'echo' raps I saw her produce on two separate occasions by hitting the lower end of the left leg of the table (about two inches from the floor) with the toe of her left foot." An additional observation by Mr. Pyne, of a levitation under lowered lights, is this: "Somehow she got the left leg of the table resting on the toes of her left foot. Her foot was raised off the floor about three inches, and with the table leg still resting on it, was moved about back and forth in the air with a sidewise motion."

Such are the sights seen by the two men hidden under the chairs. Let us turn to the evidence above-board. The critical position at Eusapia's left was taken by Mr. W. S. Davis, who, like Mr. Rinn, co-operated with Richard Hodgson in his investigations of mediums in behalf of the Society for Psychical Research, and is an expert of long training.

That Mr. Davis was well aware that Eusapia at the outset substituted her right for the left foot thus appears in his notes: "Then when she beat the air with her fist, thereby diverting attention and creating a jerky mental impression, she correspondingly slid her left foot off my right foot, until I felt pressure at the toe-end of my foot only, whereas there *had* been pressure on my instep. She then rocked the table from side to side, [with] all of our hands upon it, until she saw that no apparent notice had been taken of her sliding foot.

"Thoroughly convinced that Eusapia's left foot was not resting upon my right foot at all, and that her other foot was touching me, I cautiously raised my left foot, and passing it over my right foot in the direction of Eusapia, was unable to touch her left leg from the knee down, at the place where it should have been. After further rocking from side to side (giving Eusapia ample opportunity to place her toe under the table leg), the end of the table nearest to her reared up. She held Kellogg's left hand up in the air with her right, while her left hand rested upon my right upon the table. This rearing up occurred two or three times more; and as there were no obstreperous sceptics present to retard manifestations by interfering with her methods, she felt sufficiently safe to risk an entire levitation, and the table went up into the air several inches.

"This particular levitation is the prettiest thing that Eusapia does; and it should not be confused with the miscellaneous levitations occurring in the second act of her performance, when the lights are poor, and when she gets the table up off the floor in any way she can, some of her methods being exceedingly bold."

The cabinet tricks are performed partly by her left hand and partly by her versatile left foot. Since the hand substitutions might be seen even in the gloom, the left curtain is flung over the table, and under cover of the curtain the hand substitutions are made. Of this Mr. Davis reports:

"The evidence that she used her left hand in producing part of the phenomena in the poor light is more than ample. Before a phenomena I usually felt her hand releasing its pressure, and during a phenomenon contact with her appeared to be with the end of my fingers only; and after a phenomenon her truant hand returned to mine with a firm touch, almost amounting to a grasp. Indeed, I could generally tell in advance when something which her hand could do would happen, and gave those near me some indications of that fact. Also, our hands perspired somewhat, and when her

hand came back to mine, the perspiration was often chilled, presumably depending upon the time that it had been away from mine.

"The curtain bulgings were upon this occasion performed in three ways: Sitting sideways and pointing at a place on the left curtain just on a line with her head, she said, look, or something which meant that, and then blew the curtains so that there was a slight ripple. She has a method of controlling her lips so that she can blow from the side of her mouth without distorting her face or making the effort very apparent. I noticed this with my own eyes not more than two feet from her head.

"The principal bulgings are produced by slapping the curtain from the inside with her left hand, as I ascertained by seeing part of her arm in motion. It will be remembered that the two curtains were fastened at the top only and that they swung loose at the bottom, at both sides, and in the center. (During some of the footwork Eusapia kept the curtains from parting at the center by catching them between her own back and the back of the chair.) The third method of 'bulging' consisted of striking the lower end of the curtain with her foot, which sent a tremor along the cloth.

"During general physical manifestations she at times threw both of her legs on my lap, but that only proved that she wasn't using her feet at that particular moment; and it wasn't necessary that she should, for at that very time, when her feet were resting, she was using her hand."

Mr. Kellogg, who acted as the control on Eusapia's right, is a manufacturer of trick toys and apparatus. He likewise has been deeply interested in the ways of mediums and their exposure. The following notes from his report support the observations of his companion on the left. Mr. Kellogg discovered Eusapia's foot-substitution procedure independently.

"She placed her right foot on mine and her left on the right foot of Davis. This was at the beginning. The pressure was intermittent, and in a few moments it was plain that her right foot was doing duty for both. The heel of her shoe only was on my foot. During the entire séance I am positive that I did not lose the position of her *right* foot or her *right* arm. All the manifestations occurred on her *left* side. She often took my left hand and placed it on her knee, evidently to show me that it was quiet. She very carefully prevented me from reaching across to the left knee at certain times, and it was at these times I was convinced that the left leg was in full action. At

other times she carefully placed my hand across both her knees, evidently to convince me that they were both quiet—as they doubtless were *at such times*.”

Of the latter portion of the séance, with lowered lights, when the cabinet phenomena appeared, Mr. Kellogg reports :

“She took my left hand and placed it over her right shoulder, far enough to let me feel her left shoulder-blade, where I exerted some pressure with the finger-tips. With my hand in this position it was almost impossible to know whether she was moving her left arm or not ; hence I took the liberty of placing the ball of my left wrist where the tips of my fingers had been, and this gave me ample opportunity to feel, with my fingers thus freed, the movements of the sleeve of her left arm without her knowing it. Then it was plain that whenever the curtain was sharply ‘blown’ forward, it was done by her throwing it forward with her left hand with a quick impulsive jerk. It was also plain that the hand we saw at the parting of the curtains was none other than hers. The exact position is hard to describe ; but she was half lying on my left arm, and this gave her plenty of room for action on her left with both leg and left arm.”

The sitter at the end of the table, who had a good survey of the scene as a whole, was Mr. J. W. Sargent, a professional conjurer, well-versed in sleight of hand and the tricks of professed mediums, and a past president of the Society of American Magicians. Mr. Sargent corroborates, so far as his position permitted, the conclusions of his colleagues. He testifies that he distinctly saw a number of Eusapia’s actions, such as the throwing of the curtain out upon the table with her left hand ; that the so-called spirit-hand which appeared behind her head was distinctly her own left hand, the arm remaining invisible because of the lack of contrast of her black sleeve against the black curtains.

In consideration of the notoriety attaching to the performances of this medium, it was felt that no step should be omitted which might add to the convincing character of the verdict. It was accordingly decided to supplement if possible the positive evidence by negative evidence. At a second séance the following plan was successfully carried out : In the first part of the evening to exercise just the same lax control which inexpert sitters would use in response to Eusapia’s instructions, and to demonstrate that under these circumstances (closely duplicating those of the first séance) the same phenomena would occur ; and then, upon a given signal, to tighten the control and rigidly guard both hands and both feet, and observe

whether, under these circumstances, any "phenomena" would occur. An interested and approving attitude was maintained, and in this atmosphere, under lax control, levitations, curtain movements, and cabinet phenomena duly appeared and continued for forty minutes or more. Then, judiciously and expertly, Mr. Davis and Mr. Kellogg controlled all suspicious movements of her hand and foot; and the phenomena slackened and stopped. They reported persistent and increasingly strenuous attempts on the part of the medium to free the left foot and to secure conditions favorable to the foot-substitution. Eusapia's irritation arose; she complained of the violence of her restraint, which was in reality a most gentle but firm contact. In agonised tones she cried out that the director's fingers, lightly touching the leather heel of her shoe, aroused in her suddenly-made-sensitive nerves the tortures of purgatory. Her protests grew louder, and were echoed with passionate fervor by her sister-in-law, who came with her to the sitting; and at length she threatened to leave the table. The observers remained unaffected, and, wary of any sudden movement of Eusapia's hand or foot, continued to report her vain efforts to evade the control. An intermission was taken. Eusapia grew calmer, was permitted to put her hands on the table, and once more attempted to distract attention by exciting cries and movements; but all to no avail. The hours slipped by; the same conditions were maintained, and all mediumistic phenomena ceased.

After the appearance of these articles, it was proposed to hold a test sitting under certain conditions designed to prevent fraud, so as to give Eusapia another chance of showing her capacity to produce genuine phenomena. Mr. Carrington, while admitting the frauds practised, held to his belief in her possession of genuine supernormal powers, and in this he was supported by Mr. Howard Thurston, a professional conjuror (former assistant and successor to Mr. Harry Kellar), who had witnessed levitations of the table which he believed to be genuine. The conditions for the test sittings were arranged jointly by Mr. Carrington and Mr. Thurston on the one side, and Messrs. W. S. Davis, Rinn, Kellogg and Sargent on the other, and were agreed to by Eusapia. She, however, failed several times to keep her promise to attend, and the sitting has consequently, we understand, not yet been held.

Opinions will, no doubt, differ as to the bearing of all these observations on Eusapia's phenomena taken as a whole. The

adverse evidence is the accumulation of a large number of independent observations made at different times by different persons; the three sittings reported by Mr. Dorr in the *April Journal* were held on December 13th, 16th and 18th, 1909; those reported by Mr. Krebs in the *June Journal* on December 17th, 1909, and January 10th, 1910,—both before the incident of Eusapia's foot being caught in the cabinet had become known; while the sittings referred to in the present article took place later and were held by other groups of persons. It appears that while some individuals among these latter are not satisfied that the tricks discovered will fully account for all the phenomena they witnessed—in particular, for the best cases of table-levitations—none of them has expressed himself as convinced that any of the phenomena are genuinely supernormal; for there may, of course, be other fraudulent methods not yet discovered, and it cannot be denied that the more fraud is discovered, the greater becomes the probability that all the phenomena are fraudulent.

The reader who wishes to form an unbiassed judgment of the case is recommended to study again the Naples report, which is agreed on all hands to furnish the best evidence so far obtained in favour of Eusapia. It does not seem possible to advance the matter further—one way or the other—unless she will submit to further tests of a more stringent kind than have yet been applied to her, and her refusal to attend the test sitting arranged in New York permits of little hope that this will ever be the case.

NOTE ON THE ABOVE.

BY THE HON. EVERARD FEILDING AND W. W. BAGGALLY.

It is perhaps premature to express an opinion on the sittings referred to in the above account, and we defer any detailed consideration of them until the actual shorthand reports are received, and until Mr. Carrington is enabled to supply his comments. For the present, it will suffice if we state that on such evidence as is before us we are neither of us moved to modify our original opinion as expressed in our report on the Naples sittings. The American evidence so far does not appear to do more than emphasize what everybody knew already, viz. (1) that, if allowed to cheat, Eusapia

will certainly do so, and (2) that on certain occasions nothing of any evidential consequence occurs. Had we adopted what appears to have been the American system, that is, to permit indefinite cheating during most of the séances and then to tighten up the control and prevent it, and if a failure to produce phenomena had happened to coincide with such prevention, we should certainly have arrived at the same conclusions as the Americans. But our effort in the Naples sittings was at all times to prevent cheating, and the irregularity of the results was in no way to be accounted for by any variation in the rigour of our control. Three out of our eleven séances (3rd, 4th and 10th) were practically blank so far as any evidential phenomena are concerned. If these had happened to be séances at which the conditions were specially rigorous, the inevitable conclusion would have been that the "force" failed in consequence of the severity of the conditions. This was, however, not the case.

When we seek to apply the explanations offered by the American professors and conjurors to what we considered evidential phenomena at Naples, their inadequacy appears to us clear.

(1) *Raps*. The American raps seem to resemble those which occurred throughout all our sittings up to the eleventh, and all of which (with one exception, Naples Report, *Proceedings*, Vol. XXIII., p. 491, Séance VIII., 11.19) we dismissed as non-evidential. But at the end of the eleventh séance (see Report, p. 554) occurred a series to which the explanations suggested above cannot apply.

(2) *Levitations*. Whether or not all the American levitations were produced by the medium's foot, and on this point the evidence of the American observers themselves is decidedly conflicting, there are numerous cases in the Naples Report where no such explanation is possible. See, *e.g.*, Report, pp. 423, 424 (10.24), 508 (10.14), and 510.

(3) *Bulgings of the curtain*. Mr. Davis speaks of these as a "ripple" producible by blowing from Eusapia's mouth. Eusapia constantly blows with her mouth, and takes no pains to conceal the fact. But any resulting tremblings of the curtain were never claimed as "phenomena," nor would it have occurred to us to consider them as such. The real bulgings are something wholly different from what Mr. Davis describes (see Report, p. 333). If Eusapia can make a curtain bulge slowly outwards by blowing at it from outside, she must be even more adroit than she is credited to be. Nor were these bulges produced by her hands from within the curtain, they being almost always both visible outside; nor by her

feet, which can scarcely be supposed to reach above her head, especially when they are tied; see, *e.g.*, Report, pp. 366-70. Such "explanations" as these are purely futile when applied to the Naples sittings.

(4) *Appearances and grasps of hands.* It may be remarked that whereas Mr. Podmore is convinced that these and other phenomena were produced by Eusapia's right hand, the American observers are equally convinced that they are performed with her left. For an example which seems to show that neither the one nor the other was concerned, see Report, p. 430, 11.10. It will be noticed that one hand was held on the left corner of the table and visible, and the other held under the curtain. Substitution at all events is not possible. See also p. 516, 12.38, when both hands were visible and both feet accounted for, one being stationary and the other moving. Also p. 518, 12.51, and pp. 552-553, when both the medium's hands were held by the same controller.

(5) *Movements of objects at a distance.* See Naples Report, p. 514, and F.'s note, p. 520.

It is needless to labour our case. No amount of arguing will affect any one. But it is idle to suggest that a problem which has puzzled so many of the best intellects in Europe for the last twenty years can be disposed of so easily. We think we have said sufficient to justify our impenitence, and for the rest await the report of Mr. Carrington.

SOME POINTS IN THE RECENT REPORTS ON AUTOMATIC SCRIPTS.

BY ALICE JOHNSON.

To those who are engaged in studying the evidence—obscure and conflicting as it is—for survival after death, such criticisms as those brought forward by Mr. Podmore in the last number of the *Journal* are both welcome and valuable, and I wish to take this opportunity of withdrawing a statement made in my Second Report on Mrs. Holland's script, which he has there shown to be unfounded. In referring to the Latin Message, I said that the Piper-Myers "pointed out and maintained his point in the face of every discouragement—that 'Browning Hope and Star' was an instance of the kind [of cross-correspondence] required" by the Latin Message. This was written, somewhat rashly, from my recollection of the experiment as it was going on. After reading Mr. Podmore's

comments, I referred to the original records, which show that while it is not certain that Myers_p realised the appropriateness of "Browning, Hope, and Star" in relation to the Latin Message, his tentative efforts after this realisation were in no way discouraged. My statement then was much exaggerated.

The whole incident was an extremely complicated one, and certain points in the trance utterances were sufficiently dubious to admit of differences of interpretation. Under these circumstances we are clearly bound to minimise the evidence for the supernormal, as Mr. Podmore has done. I think, however, that he has gone rather too far in this direction, and that his summary of the case—from its omitting to indicate how appropriate many of Myers_p's statements were to the corresponding Verrall scripts—hardly gives a fair impression of its evidential value. I therefore give another summary to supply these omissions.

Dec. 17th, 1906. Mr. Piddington dictates half of the first sentence of the message to Myers_p (p. 315).¹

Dec. 17th, 1906. Mrs. Verrall, knowing that the message is shortly to be dictated, writes a script, appropriate to it, about harmony and music, partly founded on some verses by Mr. Myers (p. 309).

Dec. 19th, 1906, to Jan. 2nd, 1907, inclusive. Mr. Piddington gradually dictates the rest of the message to Myers_p (p. 316). In the waking stage of Jan. 2nd, Myers_p said "United we stand, divided we fall." This would be an apposite comment on the second sentence of the message, but was not definitely stated to be connected with it (p. 317).

Jan. 16th, 1907. Mr. Piddington impresses on Myers_p the importance of producing cross-corresponding messages, but carefully abstains from any hint that what was wanted was cross-correspondences of the complex type, *i.e.* the type described in the Latin Message (pp. 318-9).

Mr. Piddington suggests to Myers_p that when he gives similar messages, say, to Mrs. Verrall and to Mrs. Holland, he should mark each with a triangle within a circle to show that there is a corresponding message to be looked for (p. 36).

Jan. 23rd, 1907 (Morning) Myers_p for the first time says that he believes he can send a message in reply to the Latin Message (pp. 319-20).

¹ The page references in this summary are to *Proceedings*, Vol. XXII.

Jan. 23rd, 1907 (Evening). Mrs. Verrall's script about Star, etc. (p. 323).

Jan. 28th, 1907. Mrs. Verrall's script about Star, Hope, Wings, and Browning's *Abt Vogler*, marked with a triangle within a circle (p. 324).

Feb. 3rd, 1907. Miss Verrall's script about Star and Bird (pp. 67 and 325).

Feb. 11th, 1907. Myers_p asks if Mrs. Verrall has received the word "Evangelical" (afterwards corrected spontaneously to "Evelyn Hope," see pp. 322, 337, and 340) and says that he also gave her Hope, Star and Browning (pp. 320-1).

Feb. 12th, 1907. Mr. Piddington tells Myers_p that Browning, Star, and Hope have appeared in Mrs. Verrall's script (p. 322).

Feb. 12th-15th, 1907. Mr. Piddington reads *Abt Vogler* for the first time and interprets the line: "That out of three sounds he frame, not a fourth sound, but a star," as an illustration of a specially appropriate answer to the Latin Message (p. 326).

Feb. 17th, 1907. Miss Verrall's script about Star, Harmony and Browning (pp. 325-6).

Feb. 27th, 1907. Myers_p attempts to translate Latin Message, and says, "I believe that since you sent this message to me I have sufficiently replied to your various questions to convince the ordinary scientific mind that I am . . . Myers."¹

"(J. G. P. Tell me in what messages your reply is given.)

In my messages reported here and through Mrs. Verrall.

(J. G. P. Give some important point from them.)

One was when I referred to the poems the others 1st to the Halceon days and evangelic [afterwards corrected to 'Evelyn Hope'], etc., etc., also my reference to the shrub Syringa.

The one I recall clearly was with reference to the Poems and cross corresponding messages.

(J. G. P. Tell me what poems.)

B my own Browning Horace—chiefly Browning's lines as given through Mrs. Verrall.

(J. G. P. You have, I believe, given an answer worthy of your intelligence, but the interpretation must not be mine. You

¹From this point on, I quote the record in an abbreviated form, see pp. 334-7.

must explain your answer. You could do it in two words.)

Hope Star.

(J. G. P. Well? yes?)

Browning.

(J. G. P. Exactly. It couldn't be better.)"

Of the various topics mentioned here, "Haleyon days" and "Syringa" are the only ones that are not connected with the cross-correspondence. As to "Poems, my own—Browning—chiefly Browning's lines," Mrs. Verrall's script of Dec. 17th, 1906, owes much of its phraseology to some verses by Mr. Myers, and the Verrall scripts included in my summary also contain allusions to or quotations from poems by Dryden and Blake, while the chief points are brought out by quotations from Browning.

It is true that "Horace" is not directly connected with the cross-correspondence, and the statement that it was so was spontaneously corrected by Myers_p at the next sitting, on March 4th, 1907 (see p. 338); but the mention of Horace had considerable significance in this connection (see pp. 339 and 398-414).

Taking all these records together, there is definite positive evidence of supernormal knowledge on the part of Myers_p as to the contents of Mrs. Verrall's scripts; while some of the remarks he makes, and the time at which these remarks are made, suggest at least a certain degree of comprehension of the relevancy of "Browning Hope and Star" to the Latin Message. When this had once been mentioned in the trance, and Mr. Piddington had signified his approval, no evidential weight is, of course, to be attached to repetitions of it; the important question is whether the idea originated with Myers_p or with Mr. Piddington. Mr. Podmore inclines to the latter hypothesis. He mentions that at the sitting of Feb. 11th, 1907, immediately after Myers_p had said, "Look out for Hope, Star and Browning," Mr. Piddington asked him to reply to the Latin Message at the next [really the next but one] sitting; which, Mr. Podmore seems to imply, might have given Myers_p a hint. If so, it was a purely accidental hint, for at the time Mr. Piddington had not the least reason for suspecting any connection between the two topics (p. 321).

Another point mentioned by Mr. Piddington in the *Journal* for Jan. 1909 (Vol. XIV., p. 21) may be repeated here. "The fact (says he) that cross-correspondences of a complex type began to make their appearance only after the second sentence of the

message had been dictated to the controls, suggests—though it certainly cannot be said to do more than suggest—that they may have comprehended the second sentence, although they made no attempt to translate it. The trance-personalities, be it noted, were never requested to translate the Latin Message. What they were asked to do was to send an intelligent reply to it.”

Mr. Piddington nevertheless, as he authorises me to say, agrees with me in admitting the force of Mr. Podmore’s general criticism of this case.

In regard to cross-correspondences in general, Mr. Podmore suggests a comparison with certain early experiments in telepathy conducted by Professor Richet, of which one possible explanation was that the thoughts of the agent were transmitted to the percipient through the subliminal consciousness of a third person (the “operator”), whose supraliminal consciousness did not at any stage become aware of them.

From the more detailed account of these experiments given in *Phantasms of the Living* (Vol. I., pp. 72-79), however, it would seem doubtful whether there was any telepathic connection between the operator and the other persons, or whether the percipient had not unconsciously reckoned the point reached by the operator.¹

I do not of course dispute that an idea may exist in the subliminal consciousness without ever emerging into the supraliminal; but I maintain that the only evidence we can have of its existence must be through its expression in some form, *e.g.* in automatic writing. If it is not expressed at all, either explicitly or implicitly, we cannot assume—as I think Mr. Podmore is sometimes too ready to assume—that it exists.

He prefaces his criticism of the “Sevens case”² with the remark: “It is always easier to believe in spirits than in any known cause, because, knowing nothing about spirits, we are justified in crediting them with omnipotence.” Now, if human spirits survive bodily death, it would seem that the only method by which they could communicate at all, either with each other or with us, would be through telepathy, that is, taking telepathy in the sense in which it was originally defined in *Phantasms of the Living*,—“the ability of one mind to impress or to be impressed by another mind other-

¹The arguments used in *Phantasms* against this hypothesis seem to me unconvincing.

²*Proceedings*, Part LX., pp. 222 *et seq.*

wise than through the recognised channels of sense." It is probable then that, if they survive, they have some telepathic power at least in regard to one another; whereas for us evidence of their survival must be afforded, if at all, by telepathic communication between us and them. Therefore to entertain the hypothesis that spiritistic agency may have been one of the factors in the Sevens case, is to make but a small assumption in regard to the powers of the "spirits." Far from "crediting them with omnipotence," it assumes only a certain degree of intelligent mental activity on their part, with a certain limited power both of receiving mental impressions from the living, and so acquiring knowledge of some of their actions, and of transmitting mental impressions to the living, and so exerting some influence on their actions, *e.g.* on their automatic script.

Mr. Podmore says that Mrs. Verrall's script of July 13th, 1904, appears to have been influenced by telepathy from Mr. Piddington, and observes that this script, which gave true information about the contents of a living mind, gave at the same time false information about the contents of a mind no longer living, and he adds: "Miss Johnson suggests that the true information may have come from the disembodied intelligence which planned the whole scheme from the other side. What then was the source of the false information given in the same piece of writing?"

If this is a conundrum, I will ask Mr. Podmore another. Mr. Podmore suggests that the true information may have come from the embodied intelligence of Mr. Piddington. What then was the source of the false information given in the same piece of writing?

But why should we suppose that the true and the false information came from one and the same source, whatever that source may have been? May not the false information have come from Mrs. Verrall's subliminal imagination, while the true information came to her telepathically from some mind external to her own?

The reason against supposing this mind to be Mr. Piddington's is that the script did not, as Mr. Podmore asserts, give "true information about the contents of" his mind. The idea in Mr. Piddington's mind was that he would endeavour *after death*, not before, to transmit the number Seven. Mrs. Verrall's script said: "In London half the message has come." This sentence was perfectly meaningless if applied to what was happening and what Mr. Piddington was thinking of *at the time*; it did not in any way represent the contents of his mind. It only made sense when applied to what happened three years later; it may be regarded in fact as a pre-

monition of what did actually happen, though this was not what Mr. Piddington wished or expected to happen.

Mr. Podmore goes on to say: "The idea of *Seven*, latent probably in Mrs. Verrall's mind for years, seems to have taken definite shape on the occasion of her reading Dante, and to have been thence transferred, in close alliance with Dantesque imagery, to the other automatists." But the number 7 plays a very subordinate part in Mrs. Verrall's script, and is not there associated with Dante at all (see *Proceedings*, Part LX., pp. 225-6).

Mr. Podmore says later: "Mrs. Piper has some mediaeval Latin doggerel read to her and selects from it the words 'angel band' because Mrs. Verrall has for some days past been trying to say 'angel band' to her."

The description of the souls descending on Jacob's Ladder occurs in Mrs. Verrall's script of May 8th, 1908. This, I find, was written between 11.30 a.m. and 12.30 p.m., whereas "Angel band" was mentioned by Mrs. Piper on the same day and at about the same hour, which—allowing for the difference of time between England and Boston—makes Mrs. Piper's utterance about $4\frac{1}{2}$ hours later than Mrs. Verrall's. "For some days past" seems therefore to be a slip of the pen; Mr. Podmore probably means "for some hours past." But it appears that, as a matter of fact, this was not the first time that Mrs. Piper had mentioned "angel band." In the waking stage of April 27th, 1908, she had said "Angels' choir—seat of God," which is clearly intended as a translation of the words "Angelorum chori—Deus sit." At the sitting of May 4th, when Mr. Dorr read the verses through to her again, at the words "Angelorum chori" the hand wrote: "Yes, angel chorus;" and again in the waking stage of this day she said: "Angels—they say God sits on his throne. . . . I will go join the heavenly choir."

It is clear then that the idea of Angel choir, chorus or band, was prominent in Mrs. Piper's trance consciousness¹ for some time before it emerged in Mrs. Verrall's script.

This fact, which Mr. Podmore has inadvertently misrepresented through not having an opportunity of consulting the original records, does not of course affect his main argument, for the case might equally well be attributed to telepathy between the automatists, no matter which of them was agent and which percipient; that is, no matter

¹ It seems equally clear that the primary reason of its prominence lay in the likeness of sound between the English and the Latin words.

which of them had the idea first. But I think that we have no right to maintain the existence of an idea—in a sufficiently potent form for purposes of telepathy—in any one's mind without positive evidence. There is little or no evidence for the association of Seven with Dante in the mind either of Mrs. Verrall, Mrs. Piper, or Mr. Piddington; consequently telepathic influence from any of them seems to me inadequate to account for a cross-correspondence compounded of Seven and Dante.

Mr. Podmore's description of the part played by association of ideas in the whole process seems to me illuminating and well founded. There are many cases in the scripts bearing out his notion that the telepathic influence is often not strong enough to make the ideas emerge of themselves, and that then the imported image can only manifest itself when reinforced by its connection with images momentarily passing through the mind. Thus, he says, in Miss Verrall's script, "the idea of Seven calls up primarily images from botany and from the book of Revelation. But these are *fixed*, it may be, because they happen to coincide with Dante images." Quite so, but I ask, who fixed them, unless it was some one who already had in mind that combination? Again, Mr. Podmore says that in Mrs. Home's and Mrs. Holland's scripts the idea of the posthumous letter only seems reproduced, but the time coincidence suggests that "Mr. Piddington's influence could produce no effect until reinforced by Mrs. Verrall's." But in what way can Mrs. Verrall's influence have reinforced Mr. Piddington's? It may be argued that Mrs. Verrall's script affords some evidence of subliminal knowledge that Mr. Piddington was trying some experiment (if his "posthumous letter" may so be described); but there is no evidence of any subliminal knowledge on her part of the subject of his experiment, that is, of his letter. On the other hand, the scripts of the other automatists, while showing some knowledge of the subject of Mr. Piddington's letter, seem entirely ignorant of the authorship of the letter. What evidence, then, is there that these scripts were influenced by Mrs. Verrall?

I think with Mr. Podmore that many of the items of this cross-correspondence, *taken alone*, may be accounted for by the various causes mentioned in my Report and reiterated by him here;—association of ideas, telepathy between the automatists, and chance coincidence (*e.g.* he suggests that Mr. Piddington's "tic" and Mrs. Piper's "tick" is only a chance coincidence, which would of course be the natural explanation, if it were the only coincidence in the case). But I

think that association of ideas fails altogether to account for the coincidences, and that the coincidences are far too numerous and detailed to be accounted for by chance. I understand Mr. Podmore to agree with me so far.

I think also—and this is where we part company—that the way in which a large number of details, some apparently of a completely irrelevant kind, are woven together and fitted in to one harmonious scheme, suggests the action of a mind with a more extensive knowledge of all the circumstances, and consequently a greater power of guiding them than there is any reason to attribute to any of the living persons concerned.

NOTES ON CURRENT PERIODICALS.

IN *The Psychological Bulletin* of April 15th, 1910, there is an essay on Freud's Psychology by Dr. Ernest Jones. Any writer who tries to give an intelligible account of Freud's work in a short paper has unusual difficulties to overcome. One difficulty is that Freud's views have undergone a continuous evolution during the past twenty years, and his present standpoint is not easily understood except in the light of its historical development. Another and greater difficulty is that Freud's Psychology involves a radical change in our attitude towards the questions of the structure and functioning of the mind. Its applications are exceedingly diverse, and much of the cogency of Freud's arguments is derived from the confirmation and mutual support that the application of them receives from widely different fields of study, such as psychopathology, dreams, wit, mythology and every-day life.

The conception of the Unconscious (*Unbewusstsein*) as a sea of submerged ideas and emotions interacting with and determining the course of events in the consciousness which we know by introspection forms the foundation on which Freud's psychological superstructure rests. Freud's Unconscious is in truth not very different from Myers's Subliminal, but it seems to be more acceptable to the scientific world, in so far as it has been invoked to account for normal and abnormal phenomena only, and does not lay its supporters open to the implication of belief in supernormal happenings.

The following are some of Freud's more general and fundamental principles referred to by Dr. Jones:

(1) *Psychic determinism*.—Psychical processes are never

isolated or accidental phenomena. They are related to preceding ones just as are successive physical events. There is no more room for chance in the mental world than in the physical world.

(2) *Quantitative elements in affective processes.*—"There is to be distinguished in psychical functions something (amount of affect, sum of excitations) which has all the attributes of a quantity—although we have as yet no means of measuring it,—something capable of being increased, diminished, displaced, or carried off, and which spreads itself over the memory traces of ideas, rather like an electric charge over the surface of the body." The property in question may be described either in physiological or psychological terms. It is assumed to have a certain autonomy so that it can become transferred from one idea to another, the latter then becoming in a sense the representative of the former.

(3) *The dynamical nature of mental processes.*—"Accompanying every mental process is a varying amount of psychical energy which roughly corresponds with what we term affect. Excessive accumulation of this energy results in a tension that is experienced as pain (*Unlust*), and there is a constant tendency towards the discharge of this energy (*Abfuhr*). The discharge is experienced as pleasure, as relief or gratification (*Befriedigungserlebniss*)."

(4) *Psychical repression.*—The tendencies to seek pleasure and to avoid pain are the fundamental regulating mechanisms of mental processes, and such striving towards more or less definite ends constitutes a wish in the broadest sense of the word. When such a wish must not be gratified it is repressed. "The tendency of the psychical energy to discharge itself is inhibited, a local damming-up takes place, and the mental process in question loses its former power of making free associations."

(5) *Intra-psychical conflict.*—It is the conflict between two tendencies or wishes that leads to the repression, and Freud maintains that "when a mental process is the seat of a competition of opposing affects, blocking (*Sperrung*) of the usual associative activities occurs, and the mental process becomes shut off or dissociated." Consciousness exerts a censorship which prevents the emergence of the pain-producing mental process, and the psychic energy pertaining to the repressed "wish" must find an outlet in some direction other than the direct route into consciousness. In abnormal cases of repression it may be converted into physical innervation or become linked with indifferent mental processes, so giving rise to hysterical manifestations or phobias and obsessions.

(6) *Infantile mental processes*.—According to Freud unconscious mental life is indestructible and the intensity of its wishes does not fade. Consequently, he lays great stress on the mental processes of early life, and believes that they form the basis of character. They persist in the unconscious, and form the springs of conduct all through life. The wishes and interests of adult existence are chiefly significant in so far as they ally themselves with those of childhood. This association is unconscious, for the significant wishes of childhood are repressed in the course of training and education.

(7) *The importance of psycho-sexual trends*.—Some misconception of Freud's views has perhaps arisen owing to the multiplicity of functions and mental processes whose origin he derives from the sexual instinct. His conception of the wide domain of sex in psychology is, however, only the application in an unusual field of a wide generalization made long ago by biologists—the dichotomy of life-interests into self-preservative and reproductive.

The main principles of Freud's psychology are thus resumed by Dr. Jones: "Freud lays stress on the dynamic aspects of mental processes, and sees in the tendency of the affects to seek discharge of their tension the motive force determining the flow of mental life; he expresses this in terms of wishes. He holds that unconscious mental life is rich and complex, and by the interaction between it and consciousness explains the apparent discontinuity of conscious processes, thus adopting a deterministic attitude towards intuitive and apparently spontaneous mental events. Much of this interaction depends on the result of conflicts between various psychical trends, some of these undergoing repression, so that they can be manifested only along indirect channels. He attributes fundamental importance to the repressed wishes of early childhood life, and to the psycho-sexual systems of activities."

Freud's views are arousing considerable interest among psychologists at the present time, and various articles dealing with the different aspects of his work have appeared of late in the psychological journals. In the *Journal of Abnormal Psychology*, Feb.-Mar., 1910, Dr. Bernard Hart writes on "The Conception of the Subconscious," chiefly with reference to Freud's views. The *American Journal of Psychology*, April, 1910, is almost entirely devoted to Freud's work. Five lectures delivered by Freud at Clark University in September, 1909, are

translated. Three lectures by Jung on "The Association Method" are also reported. Dr. Ernest Jones writes on Freud's theory of dreams, and Dr. Ferenczi, of Budapest, deals with the same topic in a lecture on "The Psychological Analysis of Dreams."

T. W. M.

THE *Revue Philosophique* for April and May 1910 contains a study by Professor Pierre Janet on a case of prolonged double consciousness which he entitles *Une Félicité artificielle*.¹ The patient's history in fact presents a close resemblance to that of Dr. Azam's famous patient, only that in Dr. Janet's case the state of secondary consciousness was produced by suggestion. The patient as a girl of 19 was practically given over by the doctors: her stomach refused to retain any nourishment, she was in the extremity of feebleness and inanition, reduced almost to a skeleton, all but blind and deaf, and without sensation over the whole surface of the body. By means of suggestion she was put into an "alert" state in which she recovered her lost sensibilities and her power of retaining nourishment to such an extent that she put on 18 lbs. in three months. Gradually by means of suggestion the alert condition was prolonged until it came about that the greater part of her life was spent in that state, with great benefit to her health. Always when she "awoke" to her original state, the old digestive troubles returned, and her condition was rendered the more wretched by the fact that, like Félicité, she had entirely lost her memory of the time spent in the alert state.

But Mareline's state differs from that of Félicité, as portrayed for us by Dr. Azam. In this latter case we do not find two sharply defined alternating memories. In Mareline's depressed state she loses all the memories of the alert state. But she is liable to lose other memories as well. Thus on one day in October 1898, in the depressed state, she went back to May 1894, and put that date on all her bills in the shop where she served. Her distress at the mistake caused a still further loss of memory, and on the next day she went to resume her duties in a shop which she had left in 1888, and being unable to find it, presented herself to M. Jules Janet, who had ceased to treat her in 1889, when he handed the case over to his brother. In short, in carrying his analysis a little farther, M. Janet finds that the phrase alternating personality is too clear cut to fit the facts, at any rate in the case of Marceline. What we find on the physiological side are many different degrees of anaesthesia and muscular disturbance: and corresponding to this on the psychical side what may be described as fluctuations in the level of consciousness. M. Janet suggests that in the classical case of Félicité it is possible that a closer analysis would have shown variations of level in the so-called secondary personality. F. P.

¹ For an account of the early history of this case, see *Human Personality*, Vol. I., pp. 331-3.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD AT

MORLEY HALL,

GEORGE STREET, HANOVER SQUARE, LONDON, W.,

On TUESDAY, NOVEMBER 8th, 1910, at 4 p.m.,

WHEN PAPERS IN MEMORY OF

FRANK PODMORE

AND

WILLIAM JAMES,

WILL BE READ BY

Mrs. HENRY SIDGWICK

AND

Mr. W. M'DOUGALL.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

OBITUARY.

WILLIAM JAMES AND FRANK PODMORE.

SINCE the last number of the *Journal* appeared, we have suffered heavy loss in the death of two of our most eminent members, Professor William James and Mr. Frank Podmore.

Mr. Podmore's long-continued and zealous services in the collection and appraisal of evidence in all departments of our work have from the beginning been of the greatest value to the Society, while whatever reputation for scientific thoroughness, critical acumen and sobriety of judgment it possesses in the eyes of the serious outside public is largely due to the brilliant series of studies¹ in which he showed what it has—and what it has not—accomplished.

Professor James, the foremost psychologist of his day, who was President of the Society in 1894-95, by the support both of his name and of his unfailing and cordial sympathy, lent weight to its work, not only in his own country, but throughout the civilised world.

At our next meeting, as announced above, memorial papers will be read, which will afterwards appear in the *Proceedings*.

CASE.

P. 281. Impression.

The following case of a premonition was received from Dr. Emil Mattiesen, an Associate of the Society, who collected the evidence for it and also kindly furnished translations of the witnesses' original statements, which were written in German. The full names and addresses of all the persons concerned were given to us, but we were requested to print their initials only. Miss L. B.'s first account, which was received by Dr. Mattiesen on July 27th 1909, was as follows:

On June 6th, 1908, my father died suddenly from brain-apoplexy, without any previous illness, having only mentioned [on May 31st] a slight pain in the chest, which caused us to ask him to consult a physician, by whom he was pronounced perfectly

¹ His latest work, *The Newer Spiritualism* (published by Fisher Unwin, price 8s. 6d. net), which was fortunately completed just before his death, will shortly be reviewed in the *Proceedings*.

healthy. Now I, his daughter, had experienced the same pain since May 26th, which my father took for a cold. On my mentioning [on May 31st] that to this pain there was added in my case a peculiar feeling of suffocation, sudden breathlessness, and great anguish, my father looked at me with surprise, and he, who never complained of any indisposition, confessed that he felt exactly the same sensations. With me these sensations grew to an unbearable degree; I took bromides, etc., but without any effect. On May 30th I was dining with my *fiancé* and a friend in a wine restaurant, when for the first time I understood this feeling of dread: it meant that I was to lose my father, and I said so to both gentlemen, who only made light of it. But I found no rest, until I went home and waited in the front garden, and saw my father come in, looking healthy and vigorous.

The day after this I went with the same gentlemen on an excursion to a neighbouring village, where I had frequently been with my father. There also I was able to stay but a few moments. The ever-growing dread gave me no rest. I spoke about it to my companions, who now became annoyed about my forebodings, because I was spoiling their fun and wanted to go home. At home I found my father in the garden occupied with his flowers, but still I could find no real peace.

On June 2nd the above-mentioned consultation took place, but in spite of the doctor's cheerful pronouncement, my sensations did not leave me. On the [previous] afternoon my father had given me a sum of money to take to the bank, a commission I had frequently been entrusted with, but which I found impossible to carry out this time. I asked my sister to go in my stead, as I was tortured with a sudden feeling: your father is providing for you for the last time. On June 4th my father was free from pain, so that he made no use at all of the plaster which the doctor had advised him to put on the aching spot on his chest. During the following night I was awakened by a sudden bark of our dog who slept in the passage. I as well as my sister distinctly heard a low soft voice which sounded as if somebody was trying to quiet the animal. Although I assumed it to be my brother who occupied a room at the other end of the passage, I was seized with an unspeakable horror and shivering, so that I ran out, and found the dog sitting bolt upright, but heard nothing further. (My brother had heard the bark, but had not spoken.) In my anguish I ran into my parents' bedroom and roused my father. Only when I heard his voice I calmed down

sufficiently to return to my room, but got no further sleep. For one moment I saw with terrible clearness my father dead and laid out before me.

On June 5th in the afternoon we went out on a steamer to Z., an excursion place near S., in response to an invitation of Herr von L. for the celebration of his birthday. I found it impossible to share in the festive feelings of the company, and was repeatedly questioned about it, all the more as my paleness attracted attention. Then a ramble into the forest was proposed, in which my parents took no part. Driven by my inward dread, I left the company and ran back only in order to see my father. During the afternoon of the 6th I went to the railway station to post an urgent letter, when suddenly this dread seized me with a perfectly crushing power. Having got home I found my father sitting at a window with a book, whereupon he read to me the conclusion of a novel we had been reading together. Then we went in to supper, after which my mother and sister went to the kitchen in the basement, while I remained alone with my father, who was reading his paper at the table, sitting behind him on the sofa and playing with our dog. Suddenly my father's head sank on to the table; I lifted him up, and saw what had happened. From that moment I became quiet and calm. L. B.

After carefully cross-examining Miss B. and her friends, Dr. Mattiesen writes:

October 27th, 1909.

I have examined all the members of the household *separately*, and . . . they declare unanimously and positively that Mr. B. had not complained in any way or to anybody about the oppression on his chest before May 31st. He was noted in the town and in his own house for never mentioning troubles. Besides, he was a robust man and "quite exceptionally healthy," who had "never been ill or missed a day's work" until New Year's Eve (Dec. 31st, 1907), when he had apparently caught a severe cold, and quietly left the company before midnight, without a word of explanation, went to the funeral of a friend on Jan. 1st, and was delirious with influenza till the 12th. He soon recovered, however, and was able to look after his office duties in March. During April and May he was in his usual health, not feeling any after effects of his illness, and in excellent humour, "always jolly." Miss B. had no conscious anxiety at all about her father during most of this time. When

she began to experience her objectless "dread" and "restlessness," she cannot tell exactly; "it came on gradually." On the 1st of May, perhaps, she was for the first time clearly conscious of it, when, going to a concert she had been looking forward to with much pleasure, she felt like going home before reaching the hall. From the 1st of May till the 26th this restless feeling "never left her entirely," and she fought it, but without any success, by swallowing bromides which she purchased secretly, in order not to trouble her family.

Miss B. . . . is constitutionally rather strong, "entirely without nerves," as she says herself. "I have never known anything like this before, healthy and vigorous creature that I am. Anybody could testify to that. When my grandmother died some years ago, I experienced nothing of the sort. My friends have often expressed their envy at my total absence of 'nerves.' I was in perfect health at the time."

Dr. G. S., Miss B.'s *fiancé*, confirms the account as follows:

August 1st, 1909.

A fortnight before the death of my father-in-law, my *fiancée*, Miss L. B., complained of a singular pain in the chest and [a feeling of] strangulation in the throat, coupled with a strong sensation of dread; all remedies employed produced no improvement. On May 28th, 1908 (Ascension Day), I accompanied my *fiancée* on a walk through the town of S. I wanted to show her some objects in a shop window, but she was so restless that I had to take her home without having attained my end. On the way home she told me that she was much in dread about her father; she had a premonitory feeling that he was going to die soon. [Dr. S.'s memory seems to be at fault as to the day of this confession. See above.] I replied that there appeared to be absolutely no reason for it.

On May 30th I went with my *fiancée* and a friend to a wine-restaurant for dinner. There my *fiancée* was again seized by such a feeling of dread that though my friend and myself tried to soothe her, we had to break up soon again and go home.

On May 31st, in the afternoon, we rode to a neighbouring village. On our way home, about 150 steps from the restaurant we had visited, my *fiancée* said to me: "Do you think we shall ever again come here with father?" I became rather angry, and asked her why she was always putting such questions to me, since there was absolutely no reason for any uneasiness whatever. She replied: "I

believe that he will die soon; that's why I have this horrid dread, which does not leave me."

On June 2nd my father-in-law, yielding to the requests of his family, as he complained of a dull pain in the chest, though otherwise feeling well and going about his official duties as before, went to consult a physician; he was certified to be in perfect health.

On June 5th, while we were celebrating the birthday of a friend, I was struck by the silent manner of my *fiancée*, so that I asked her several times whether there was anything the matter with her, in reply to which I only received the same complaint about the feeling of dread already described.

On June 6th, at 6 p.m., we were riding on bicycles to the S. railway station to take a letter, about which there was some hurry, to the mail train. On the way out my *fiancée* again complained of a terrible feeling of dread, giving the same reason as before. We therefore hurried to get home, where we found my father-in-law sitting in his easy-chair and reading. He spoke with great vivacity about a novel he had just finished reading, and said the author had got over his *dénouement* in a very simple manner. This was about 7 p.m. He then supped with good appetite, lit a cigar, and read the paper. About 8.30 he suddenly dropped, without uttering a sound, from his chair; he had died from a stroke of brain-apoplexy.

G. S.

Miss E. P., of Graz, Styria, states that she received a letter (since destroyed) from Miss L. B., dated June 2nd, 1908, which to the best of her recollection was to the following effect:

An unspeakable dread about my father gives me no rest. Though complaining of nothing but an insignificant fatigue, he consulted a physician, who assured us that my father was in perfect health, which could not, however, appease my dread about him.

Dr. Mattiesen adds:

A similar, but shorter statement, is contained in a letter from Miss B. to Miss G. W., dated June 4th, 1908, which I have been permitted to see.

We have also a fully corroborative account written by Miss L. B.'s sister, A., but as it is almost identical with Miss L. B.'s, we omit it here.

Dr. Mattiesen also sends us the following translation of all

the entries in Miss B.'s diary from May 26th to June 6th, 1908.

May 28. (Ascension Day.) Went out for a walk with Father. Such a dreadful restlessness. [Four last words in cipher.]

May 29. [No entry.]

May 30. Dinner at Wöhler's [the wine-restaurant mentioned above]. The dread about father.

May 31. In L—— [the village mentioned above]. Always the dread about father.

June 1. In the evening again the horrid dread, so that I could not possibly go to the bank.

June 2. Father to W. [the physician whom Mr. B. consulted].

June 3. P—— [excursion place] with H., A., G.; always the same dread, it becomes more and more unbearable.

June 4. In the evening with Father and Mother in the Brauhaus [-Restaurant]. Before that Schweigerhaus.

June 5. A.'s birthday. With Father and Mother, G. and H. in Z—— [excursion place on S. Lake].

June 6. My father—my father dead.

ON THE RECENT AUTOMATIC SCRIPTS—A FURTHER COMMENT.

BY FRANK PODMORE.

THERE are two points in Miss Johnson's remarks in the July *Journal* on my comments on the recent automatic scripts on which I should wish to say a few more words in explanation.

(p. 349) "It is always easier to believe in spirits . . . because we are justified in crediting them with omnipotence." Miss Johnson's comments on this remark of mine seem to me sound, and, indeed, incontrovertible. But they do not touch my argument—perhaps because it was not clearly expressed. Let me give a concrete illustration of my meaning.

Miss Johnson (p. 351) takes exception to my remark "Mrs. Verrall has *for some days past*," on the ground that Mrs. Verrall's script was actually written only a few hours before Mrs. Piper's.

My "some days," however, had been intended to refer, not to Mrs. Verrall's script, but to the images aroused in her mind by her reading of Dante, which had been going on for "the first week in May." To which Miss Johnson would probably reply (1) that

Mrs. Piper had actually mentioned "Angels' Choir" on April 27th, (2) that I have no right to assume the existence in Mrs. Verrall's mind of an idea not yet expressed. (See her remarks in last paragraph but one on p. 349.)

To all which I can only reply that Miss Johnson's remarks are eminently just, and point to a real defect in my statement of the theory of telepathy from the living.

Miss Johnson is able to pick holes in the hypothesis of telepathy from the living. But it is not open to me, or to any one else, to retort by picking holes in the hypothesis of telepathy from the dead. We have here no limitation of place or time. We are at liberty to credit the spirits with omnipotence, *because we cannot know of any limits to their power.*

(p. 350) In posing' this "conundrum" I must again plead guilty to some obscurity of expression. I will try to restate my point in plain language. The same passage in Mrs. Verrall's script contains a fictitious spirit message and a piece of true information about Mr. Piddington's contemporary proceedings. Miss Johnson suggests that this piece of information possibly (or probably, I am not sure which) came from a spirit, because the mode of its presentation suggests a spirit rather than the mind of Mr. Piddington. To which my reply is that the subconscious mind of Mrs. Verrall, which in this very passage has shown itself capable of working up imaginary details into a wholly fictitious but nevertheless plausible spirit message, must surely be adjudged capable of working up telepathically received information into a similar fictitious form. I could expand the argument by reference to the analogy of dreams, where a like process is of frequent occurrence: and by further insistence on the fact that the "spirit message" forms, so to speak, the mould in which the subconsciousness of Mrs. Verrall and of most other automatists prefers to cast its communications.

[The above letter was received by me from Mr. Podmore shortly after the July *Journal* came out. I wrote to him in reply to the effect (a) that he seemed to be mixing up the *Paradiso* and the *Purgatorio* in his comments, since what Mrs. Verrall had been reading was the *Purgatorio*, whereas Mrs. Piper's script, as I interpreted it, referred to the Jacob's Ladder of the *Paradiso*; and (b) that I fully admitted the possibility that the subliminal consciousness might work up telepathically received information into a fictitious form, but that the information about Mr. Piddington's letter was not worked up into a fictitious form by Mrs. Verrall's script. What the script

said ("In London half the message has come") was a true description of the future, though—if interpreted at the time—it might have appeared a fictitious description of the contemporary circumstances.

The essential part of Mr. Podmore's letter in reply to me, dated August 9th, 1910, is printed below. A. J.]

(a) There is no mistake on my part. I think the reference of "Borne far aloft on oarage of their high wings" [in Mrs. Verrall's script] to Jacob's ladder very dubious. But clearly the whole poem refers to Dante, and the reading of any part of the Divine Comedy would be likely to call up visions of angels. That is all that I meant to imply.

(b) "In London half the message has come." I am afraid I missed your point, that this sentence seemed to imply preternormal knowledge of the future. But there is a perfectly normal and plausible interpretation at hand. The idea of cross-correspondences was already in the air, and Mrs. Verrall's subliminal self might naturally take Mr. Piddington's message in London as an attempt at a cross-correspondence. I don't admit the prophecy. But I should like to hear whether you have any further argument in support of the suggestion.

FRANK PODMORE.

ON A SITTING WITH MR. AND MRS. TOMSON.

BY SIR OLIVER LODGE.

[SIR OLIVER LODGE, having been informed that Mr. TOMSON has recently claimed his authority as vouching for the inexplicable character of certain "cabinet" performances, desires that the following contemporary report by him of the only one of these performances which he witnessed should now be printed in the *Journal*.—ED.]

January 25th, 1909.

Mr. Stead kindly invited me to occupy a seat in his drawing-room, while a séance was conducted with Mr. and Mrs. Tomson, on the evening of January 22nd, 1909, and he strongly urged me to attend.

As I happened to be in London for a Mansion House meeting on that day, I accepted the invitation, and agreed to abide by conditions drafted by himself in consultation with the Hon. Everard Feilding, Hon. Secretary of the Society for Psychological

Research; only stipulating that I should not be called upon to sign any report at the time, nor agree to any joint report, but should make my own report at my own time, though in a spirit of fairness to all concerned.

For no other report than my own am I in any way responsible, nor do I know that any other report has been made.

What happened, so far as I was concerned, was this. I reached Mr. Stead's house about 6.45 p.m., found a certain number of persons assembled to whom I was introduced, those I had previously known being Mr. Feilding and Mr. and Mrs. Baggally. I found also an impromptu "cabinet" erected in one corner of the sitting-room, built up of ordinary folding screens so as to form sides, back, and roof, with a pair of curtains in front running with rings on a light iron rod. This cabinet I was invited to take to pieces and rebuild, which accordingly I did, examining the rug below, the corner of the room behind, and removing all stray objects from the neighbourhood.

I am able to certify that the cabinet was absolutely fair, and that no white material nor other objects were accessible from its interior when erected; nor was there anyone behind it to pass things in. A single ordinary cane chair was placed in the cabinet for the medium to sit upon.

We then waited a little time for Mr. and Mrs. Tomson, who were late; but about 7.30 they arrived at the house, and, without entering the room, were conducted to their respective dressing-rooms by the gentlemen and ladies respectively who had undertaken the office of searchers. I remained in the drawing-room all the time, with the cabinet.

By reason of their experience in these matters I wish to say that I have confidence in any careful and leisurely statement made by either Mr. or Mrs. Baggally.

After a further interval Mr. Tomson was brought in by two gentlemen (Mr. Feilding and Mr. Baggally), one holding each hand; and at his own request they continued to hold him thus until after the first manifestation.

Mrs. Tomson, attired in dark garments, was brought in similarly by two ladies (Mrs. Baggally and her lady friend), and was conducted straight to the cabinet, where she sat down on the chair, and the curtains were drawn.

The company sat more or less facing the cabinet.

From this time Mr. Tomson, seated, and at first still held, took control. He asked for the main light to be extinguished, leaving only a red lamp, and twice subsequently he asked for that to be lowered too. He also asked for the pianola to be played. The light was regulated, at Mr. Tomson's request, by Miss Stead, or another, who stood near the lamp, which was behind the spectators but facing the cabinet. It seemed to be a paraffin lamp covered with red paper. The light was quite dim, but the position of everybody could be seen; and the cabinet could be seen too.

Before long a bunch of white drapery was protruded through one of the two side chinks of the curtains—that on the left of the spectators—near the floor; it was moved about a little, and then withdrawn.

It next appeared in the middle chink of the curtains, again near the floor, and now it gradually displayed more and more of itself, giving an appearance of vertical growth, till it rose to the stature of a human figure, the growth being probably really due to the curtain chink being gradually opened from below upward, while something white was gradually unfolded until it filled the space behind the gap. A figure in white could now be dimly seen, and after one or two apparent efforts it came between the curtains, and hesitatingly advanced a few inches beyond them, but ready to retreat instantly. This was repeated more than once.

Mr. Tomson, now released, rose and led me to the figure, himself standing on my left and holding my right hand continuously.

The figure touched my head with its hands. It was certainly a person, and had all the appearance of being the medium, but swathed now in gauzy white drapery thrown over the head and arms, and over its ordinary clothes also apparently. The appearance was whitish from head to foot. My hand was not released, and I did not touch anything.

After I was re-seated, others were led up to a similar appearance, which was repeated from time to time without much variation. But occasionally a black skirt like that of the medium could, by those seated, be seen on one side of the white, and immediately under it, as if the white had been accidentally displaced.

The appearance might probably be produced by hanging a strip of white, gauzy material down the front of the medium while she was standing up in the middle chink of the curtains, with another strip floating over head and arms.

So far as the face could be seen, in the dim light, it looked like that of the medium.

At a later stage, and after several persons had entered the cabinet in threes, holding each other's hands, the curtains were drawn partially back, and we, still seated, were called upon to recognise the medium and the white figure separate, inside the cabinet and at the back; but nothing was distinct. All that could be seen was the dim white face of the medium seated in her chair, and a bunch of white stuff, probably intended for another form, a little on her right and above. This part of the demonstration was valueless, at least on that occasion.

Finally, first I and then Mr. Baggally were called up to the outside of the cabinet and told to hold out our hands for something. Thereupon through the chink a double handful of soft stuff was placed in my hands, which, when taken to the light, proved to be chiefly maiden hair fern with some white flowers below. Something dropped from the clump as it was being handed to me, which proved to be blue violets when they were subsequently picked up from the carpet. Two red flowers were also subsequently handed to me by some one in the audience as having been part of the parcel. Probably they were picked up too. The flowers and ferns I received could be compressed into small compass, but they had been opened out into the double handful I have described. They were not specially damp, nor had they any smell that I could detect. They gave me the impression of being slightly warm, *i.e.*, warmer than ordinary fresh flowers, and of having been crumpled up.

The lights were now turned up and the sitting ended.

On withdrawing the curtains the medium was seen to be seated asleep in her chair, clothed in black as at the beginning, and nothing else was in the cabinet.

Mr. and Mrs. Tomson were led off as before to their respective rooms, and as they went I tried to suggest to the lady-searchers to seek for the *case* in which the flowers had presumably come; while it was obviously desirable to

ascertain what had become of the white drapery which had been seen.

It might, for instance, have been left in the cabinet; which was not the case. It might have been handed to Mr. Tomson, in which case it would be found by the gentlemen searchers. Or it might have been placed in a pocket of some unsuspecting visitor; but as I had not the slightest reason to suspect confederacy, this was unlikely, since there was not much chance of being certainly able to remove it again before detection. Or, finally, it might have been retained by the medium, probably in less compact and elaborately disposed form than that in which it had been originally introduced. So a great deal depended on the final search.

That of Mr. Tomson proceeded without incident, but from Mrs. Tomson's room upstairs presently proceeded a loud, hysterical voice, "I will not do it," repeated several times. Miss Stead came down for Mr. Stead, and shortly afterwards, Mrs. Baggally and her friend descended, saying that the concluding search had not been allowed in what was to them a satisfactory manner. So at that point the incident terminated as far as I was concerned, and soon afterwards I left the house.

I wish to thank Mr. Stead for kindly giving me the opportunity of witnessing what he no doubt considered, and probably still considers, a remarkable demonstration. And I wish especially to thank the searchers for endeavouring efficiently to discharge their thankless and distasteful task.

As regards my own opinion on the subject, I regard the affair as a performance, in which some flimsy and compressible white drapery and some flowers are ingeniously concealed until the time comes for producing them. I conjecture that the flowers may have been, at some early stage of the sitting, extracted and deposited perhaps under the chair to cool, while the drapery was employed in ingenious and effective fashion. The flowers were then bestowed on the company, and the drapery once more concealed.

I am not prepared to say exactly how the drapery or the flowers were concealed, preparatory to their introduction and partial removal, though I have my own ideas on the subject; but to my mind there was no evidence of anything of a supernatural character.

I did not, indeed, hear such a claim made by either of the entertainers; I prefer to assume that their desire is to show how much can be accomplished by normal means. If the exhibition of any supernormal power is claimed, then I strongly repudiate the idea.

EUSAPIA PALLADINO AND FRAUD.

BY HEReward CARRINGTON.

It is becoming daily more certain, I think, that psychical research will win its due recognition only by the constant accumulation of new facts, and not by the requotation of the old ones. Argument as to past experiments yields but contradictory results (as we have seen in the discussion of the Naples Report), and finally convinces neither the one side nor the other. Sir William Crookes has never changed his views regarding Home's mediumship, nor did Sir Oliver Lodge and the Continental observers alter theirs *re* Eusapia as a result of the Cambridge exposure. After our Naples sittings, I personally felt so far convinced that we had seen genuine phenomena that I said to myself at the time: "If Eusapia were caught cheating at every séance from now until she dies, I should still believe that we had seen genuine phenomena!"

Since then, my faith has had ample opportunity to be tested—to be tried to the full. For during the American séances (at the later ones particularly) Eusapia was caught in trickery repeatedly; and trickery of a character which renders it very evident that she had practised it long, and had reached such a degree of adroitness in it that detection—if not impossible to experts—was at least extremely difficult for any one not watching closely for the kind of trickery practised. Prof. Münsterberg alleged trickery at the séances attended by him; Mr. Dorr's were, to him, evidently not conclusive; Dr. Stanley L. Krebs stated, in his article in the *Journal S.P.R.*, that he had witnessed constant fraud; while it is highly probable that practically the whole of the séances attended by Messrs. Jastrow, Davis and Rinn were fraudulent from beginning to end. How, then, does this affect the past evidence? And how, I might perhaps be asked, does it affect my own point of view and belief in Eusapia's powers?

Speaking personally, I may say at once that I remain precisely where I was before these exposures took place. I admit her trickery; but then I had always admitted it. And, in spite of this, I feel more convinced than ever that genuine physical phenomena occur through Eusapia's mediumship; that our observations in Naples were not mistaken; but that, on the contrary, genuine phenomena were observed by us there too. Just as previous experimenters have remained unaffected in their belief by later exposures, so I, too, must record my continued conviction in the reality of the majority of Eusapia's manifestations.

And the reason is this: although Eusapia does, unfortunately,

cheat whenever a chance is given her to do so, I have seen phenomena which no conceivable form of trickery could explain—certainly no form of trickery that has been discovered in the past. When I “think back” over the records, and remember certain individual incidents that took place, either at Naples or in the American series, I cannot help but think how wholly—even grotesquely—inadequate any theory of trickery is, when applied to these incidents. I do not base my faith upon dubious phenomena, but upon those which, in my estimation, are unquestionable. It is highly probable that, had I attended the third, fourth, fifth, seventh, eighth and tenth séances in Naples *only*, I should have gone away unconvinced of the reality of the facts. It is only a really good séance which finally convinces; and nothing else will. Knowing this, I said in the circular letter I sent to members, before Eusapia’s arrival in the U.S.:

NOTES FOR SITTERS.

“It is important for all sitters to bear in mind the following facts when attending séances with Eusapia Palladino:

“During the series, there will probably be good and bad sittings. While good sittings are convincing, bad sittings will possibly leave on the mind a suspicion that fraud may have been employed, and on the whole will probably be unconvincing. It is therefore essential to remember that if only one or two sittings are witnessed, and these happen to be bad sittings, no fair conclusion can be drawn until at least one good séance be witnessed.”

In spite of this warning (based on experience), however, what do we find? All the principal informants against Eusapia in America have published their formal accusations of trickery after one, or at most two, séances!¹ The single exception is Mr. Dorr, who had three.² In this connection, I may remark that Mr. Dorr’s attitude strikes me as all the more extraordinary because, at these sittings, both controllers (friends of Mr. Dorr) were convinced that trickery had not been employed.

As to the séances attended by the group of scientific men at Columbia University, these were so poor that no other result could have been expected; the only wonder is that they had the patience to sit through four such sessions. To give an idea of the character of these séances, I may mention the fact that hardly a single complete levitation occurred in the best light; and at some séances not a single levitation, even in semi-darkness! It is small wonder, then, that the conclusion reached was contrary to the claims of Eusapia; it would be expecting too much of human nature to hope for any other verdict.

¹Prof. Münsterberg, two; Prof. Jastrow, one; Dr. Krebs, two; Messrs. Davis, Rinn, Kellogg, and Sargent, two; etc.

²The unfavourable report on Eusapia, published in *Science* of May 20th, 1910, (see *Journal* for July) which is referred to by Mr. Carrington in the next paragraph, states that eight of the authors of the report were present at three sittings, and several of them at a larger number; e.g. Professor Dickinson Miller was present at nine sittings.—Ed.

Those of us who believe in the possession by Eusapia of genuine supernormal powers of a remarkable character, base our belief, not on dubious phenomena (as I have said before), but on those in which there could have been no question of trickery of the ordinary kind. For myself, I remain convinced chiefly because of the fact that I have repeatedly seen phenomena in light good enough to *see* that Eusapia did not touch or approach the object moved, and that no thread or other material attachment existed, connecting her body and the table or the instrument played upon. These and these only are, to my mind, phenomena of a conclusive character; and I base my belief on none other. But when once convinced that genuine phenomena *do* occur under such conditions, is not one justified in believing that other manifestations, similar in appearance, are genuine also, but that they happen in darkness too great to allow of the same exact observation being made?

Taken all in all, I must contend that—at the lowest estimate—the evidence stands just where it was before. Much fraud has been discovered, it is true; but there is some reason for this, and reason to think, also, that those who have “exposed” Eusapia were somewhat too hasty and premature in their judgments. On the other hand, an enormous amount of fresh evidence has been collected, tending to show that these phenomena are genuine; and this side of the controversy has not yet been presented to the public. When this newer evidence is published (as it will be, I hope, very shortly), it will be found to present a far stronger case than has been imagined for the genuineness of these manifestations, and will serve to indicate that, in spite of her petty trickery, Eusapia is possessed of a remarkable power, capable of moving physical objects without contact, and of producing even more phenomenal occurrences; and that this power is exhibited only on certain occasions, and under certain conditions; failing which, Eusapia endeavours to produce these phenomena, as best she can, by recourse to artful and at times skilful trickery.

MR. E. DAWSON ROGERS.

MR. DAWSON ROGERS, whose death occurred on September 28th, in his eighty-eighth year, was one of the original members of the S.P.R. He served on the Council for the first four years of its existence, from 1882 to 1885, and was elected an Honorary Associate in 1894. The *Times* obituary describes him as one of the most active journalists of a past generation, but the main interest of his life was the study of spiritualism. He was concerned in the formation of the National Association of Spiritualists, and was one of the founders of the London Spiritualist Alliance, of which he has been President for the last eighteen years. He was also the chief promoter of *Light*, becoming first its manager and afterwards its editor.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF

20 HANOVER SQUARE, LONDON, W.,

On THURSDAY, DECEMBER 8th, 1910, at 4 p.m.,

WHEN A PAPER ON

“Cases of Telepathy between Automatists”

WILL BE READ BY

Mrs. A. W. VERRALL.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

CASES.

G. 285. "Haunted" house.

THE following accounts of apparitions seen independently in the same house by several different persons were sent to us by an Associate of the Society, the Rev. H. Northcote. The real names of the witnesses were sent to us in confidence, but the names of persons and places printed here are assumed.

Mr. Northcote himself makes a preliminary statement as follows :

October 29th, 1909.

I am British chaplain in a small Continental town, having been here nearly six years, while the Chelmsford family have been in residence for about the same time. They are intimate friends of myself and my family. They—especially the father, Mr. Walter Chelmsford—are interested in psychic research. They are honourable people, and their *bona fides* is beyond doubt.

In the winter of 1904-5 (or it might have been 1905-6) I was having a talk with the eldest daughter of the family, Miss Gladys Chelmsford, now Mrs. Rupert Chelmsford, having since married her cousin. Miss Gladys Chelmsford suddenly asked me if I believed in ghosts; and I returned a rather guarded answer, admitting the possibility of authentic apparitions. She then told me something about having seen repeatedly the figure of a nun, when the family were living in another European country some years before. She added: "And I see something at nights in our house here (Villa Finisterre). It is something black that comes into my room in the middle of the night and frightens me." She asked what I thought it was. I said: "Perhaps you have had a bad dream, and have got into the way of expecting it again; and so your nerves get highly strung and sensitive, and you imagine, when you are half awake, that you see the thing again." I asked her if she was quite wide awake when this occurred (she spoke of it as occurring frequently); and she maintained that that was so. I said something in the direction of discouraging her from thinking about the matter; and the subject dropped, and she did not refer to it again.

I had almost forgotten the matter when, in the summer of 1908, my wife came in one day from visiting the Chelmsfords. The family had a guest at that time, a young lady whom I call Miss

Denton, and who is now married to the eldest son, Mr. Herbert Chelmsford. My wife said: "Such a strange thing has happened at Villa Finisterre. Miss Denton declares she has seen an apparition. She saw it for several nights in succession, but wouldn't speak of it, fearing that her own nerves were in disorder; and that this was the cause. One night Mrs. Chelmsford, who was staying up late, heard Miss Denton cry out in a frightened voice: 'Go away'; and then the affair came out."

My wife told me this; and there came into my mind what Miss Gladys Chelmsford had said to me three or four years before. I went up to Villa Finisterre that day or the next, and asked the Chelmsfords about the occurrence. They gave the same account; and then I saw Miss Denton and the room where she had had her experience. She said it happened in the small hours. She had been asleep (I am not sure whether she had been asleep every night or not), and then woke up and saw the apparition. She seems to have distinguished it more clearly than Miss G. Chelmsford had done. She said it was the figure of a tall man. It used to come towards the bed; then she would get frightened, and the figure would disappear in the direction of a cupboard in the wall.

I examined the room. The walls were boarded, and there is a good space between the planking and the stone walls. The house is old. In company with two of Mr. Chelmsford's sons I examined the cupboard where the figure was said to disappear; and by forcing two boards asunder we managed to look into the empty space between the lining and the wall. Nothing was visible; and as this was mere guesswork on our part, we did not examine further. Our idea was that if the room was haunted, there might be papers or something hidden away which would explain the mystery.

The Chelmsfords gave Miss Denton the adjoining room; and I think she had a light in her room the next night. In those circumstances she saw nothing; nor was the figure ever seen when there was a light in the room. The following night, however, sleeping without a light, she did see the figure again. This time she was not alarmed. There is, in the room she now occupied, a door communicating with the haunted room; and the figure seemed to disappear through this door.

Soon afterwards Miss Denton left, and I think the above-mentioned occasion was the last on which she saw the figure. I

asked her particularly whether any one had told her beforehand about anything strange having been seen in the room. She says not; and all the Chelmsford family say the same.

No explanation of the affair is as yet forthcoming. Mrs. Herbert Chelmsford is now living in this place; but has never slept at Villa Finisterre since her strange experience. I have not heard that the figure has been seen by any one during the whole of this year. I have delayed writing about it, partly because I thought fresh evidence might turn up.

After writing this account, Mr. Northcote obtained first-hand statements from the various witnesses, as printed below:

From Mrs. Rupert Chelmsford (née Miss Gladys Chelmsford).

I am asked to relate the strange experiences I had in an old house my parents rented abroad.

It happened my bedroom was situated at the end of a long passage and was the end room of the house. It was small and very quaint, two of its walls were entirely panelled, and the other two only half way, the unpanelled portion being covered with a yellow material. The fireplace had been converted into a small cupboard, and in one corner of the room there was a large deep cupboard on the outside wall, in the panelling. The room possessed two doors, one leading into a small dressing-room, and then on to the passage; the other was opposite the cupboard, and led into my father's study. There was also a big window, between the cupboard and door, which I always kept open.

It was in the spring of 1905 that we took possession of the house, and the first night, being very tired, I went to bed early, and fell asleep at once; the next thing I remember was suddenly sitting up in bed, with a sense of horror and fear upon me almost beyond my control. I looked wildly round the room, which was dark, and to my terror saw, what I naturally took to be a burglar, quietly entering the room, by the door leading from the passage. I sat still for a minute, being quite unable to move; the figure came round to my bedside, after standing at the foot, then it seemed to fall on to its knees; I wildly thought to hide under the bed; so I took a jump as far as possible out into the room, so as to miss him, and get help. On reaching the door, I looked back, and could see nothing, so I stood and watched awhile, as I was ashamed to go and rouse the house for nothing, perhaps.

Damp fear on my face began to cool, as I stood there, and

growing bold, as nothing happened, I crept over the bottom of my bed, to get at the candle, to light it. This I did, and all being quite silent I took a good look round. There was nothing to be seen, but the curious feeling of a strong presence with me in the room. I felt I was being watched, and that the light was the only safeguard between me and something horrible. I looked at my watch; it was a quarter to 2. I got into bed, and sat there all strained, listening and watching, painfully wide awake. The next room clock struck 2, and suddenly I began to feel sleepy; the strain seemed to have snapped as it struck. I fell asleep, to wake next morning with my candle burnt out beside me. Of course, I tried to put it all down to nightmare, and said nothing about it.

But the next night the same thing happened, and this time I woke. I quite lost my head in the great terror the thing inspired; I ran down the passage to my parents' room. Of course nothing was to be found, and it was put down, as is usual, to imagination or nightmare. However, every night at the same time I went through the same thing, and saw this tall dark figure, unless I had a light, and even then strongly felt its presence until the hour of 2, when a great peace seemed to fall over the night, and I got into the habit of blowing my light out, and sleeping.

From Mrs. Herbert Chelmsford (née Miss Denton).

In September, 1908, I went to stay with Mr. and Mrs. Chelmsford at Villa Finisterre. I was in good health and excellent spirits at the time, and had heard no mention of a ghost having been seen in the house. On the evening of the day of my arrival I went to bed rather late and slept very badly, continually waking up with a most uncomfortable feeling, so much so that at last I could endure the darkness no longer and lighted a candle, which I left burning until daylight. I did not attach any importance to my disturbed night, merely putting it down to being overtired and sleeping in an unaccustomed bed. But the second night I slept no better, and towards 2 o'clock I was very startled by seeing an opaque mass of light at the foot of my bed. At first I thought it must be light thrown from the window, but gradually I saw this mass of light taking form—that of an extremely tall man (I should say, about 6 ft. 2 in. in height), who, after standing quite still for what seemed a very long time to me—though it was probably only a few seconds—moved across the room and seemed to disappear through a cupboard built into the wall. The third night the same

thing happened. By this time I was very alarmed, and the next day asked if a dog might sleep in my room, as I had heard noises of mice in the room. My request was readily granted, and I went to my bedroom feeling rather happier.

The dog was tucked up in a rug in a comfortable chair, and was soon asleep; but about 2 o'clock he sat up, and turned round and round and whined. At the same time I saw my nocturnal visitor again at the foot of my bed. I was so frightened that I called out, "Go away." Mrs. Chelmsford, who was writing late in the next room to my bedroom, heard me, and went to her husband and told him she was afraid I was sleeping very badly, and suggested coming into my room, but decided not to, as it might disturb me. I did not say anything about this to any one in the house at the time, as I was afraid it might only be my imagination playing me tricks, and I intended to endure it as long as I could; but one night, about eighteen days after I had been there, the figure that came to my bedside was completely illuminated, resembling—more than anything else I can think of—those representations of people in fireworks, in which all the features of the face and the principal lines of the body are outlined in light. After this I felt too alarmed to sleep in that room any longer, and the next day at breakfast I asked if a ghost had ever been seen there. I described what I had seen, and my description tallied with that of an apparition seen by both of Mr. and Mrs. Chelmsford's daughters. Needless to say I did not sleep in that room again. Mrs. Chelmsford most kindly turned a sitting-room into a bedroom for me, as she said nothing had been seen in it; and I used this room, always keeping a light burning at night, and never seeing anything there until one night when (having received a letter by the last post with news which completely absorbed all my thoughts) I put out my light absent-mindedly and went to sleep, waking up suddenly to see the brilliantly lighted figure of the man at my bedside. After that I always kept a light burning at night, and never saw the vision again.

From Mrs. Clyde (née Miss Dorothy Chelmsford).

I slept alone in the big bedroom at the top of the house. The first night I slept there I had a dream that the room was haunted. Later on, I awoke one night with a great sense of fear. I sat up and looked all round me, and in the far corner to the right of the window I saw a dark figure crouching, and, as I gazed at it, it got up slowly and came towards me. I was so terrified that I hid

my face in the pillow. I felt it standing by my side, just as if it were leaning over me and touching me on the shoulder. I lay like that for some time, and then I lit my candle, and kept it alight for the rest of the night. I couldn't clearly define the figure. It seemed to me a tall dark object. It might have been a very tall woman or a man. The fact is, I was really too terrified to have a good look at it. Well, after that night, for about a year I used to wake up nearly every night at a certain hour with a feeling that there was something in my room, until it got so on my nerves that I was made to sleep with a lighted lamp in my room all night. Even then, sometimes, I would wake up with a feeling of fear, expecting something to happen, and in the far corner I would hear a low tap, tap, tap, for a few seconds, and then it would stop. So clear was it that the first time I heard it I thought it was my mother tapping for me, as her room was under mine, and I ran down at once to see if she wanted me. She was sleeping.

About two years later my sister came up to sleep in the same room with me. I slept in the same bed I always had, which had always been in the room, and she had another bed that was brought up. Her bed was one side of the room, and mine the other. One night I awoke, and I saw a dark tall object coming towards me. I thought it was my sister walking in her sleep, as she did so sometimes, and I gave a shriek and hid my face in the bedclothes. Then I heard my sister's voice from her bed, asking me what was the matter. I told her I thought she was walking towards me in her sleep; but she had never moved from her bed, so it must have been the same apparition that I saw the first time, and it came from the same corner of the room.

As far as I can remember, there was no moonlight either of the times I saw the apparition; there was only the light of a clear night. I cannot remember the dates when I saw the apparition. Each time I woke suddenly from deep sleep with a great sense of fear, as if something was going to happen. I only saw the apparition twice, as I was married shortly after I saw it the second time and left home; but all the time I slept in that room, I felt at night as if there was something or some one there, which I could not see. The tapping sound I heard more often. Sometimes I wouldn't hear it for two or three months, and then one night I would wake up feeling I was going to hear it again, and in the far corner I would hear it tap, tap, tap, like some one tapping softly.

From Mr. Herbert Chelmsford.

During the month of August, 1908, whilst I was on a visit to my parents at Villa Finisterre, I saw what I believe to have been an apparition. Owing to the house being full, I shared a large bedroom with one of my brothers, which was in the top storey.

One night I awoke suddenly, and, looking across the room, I saw the cloaked figure of a man bending over my brother's bed. I thought at first this might be a dream, and kept opening and shutting my eyes to make sure. My brother's bed was situated between the cross lights of two windows, and this enabled me to make out the outline of a figure fairly clearly. The time was between 2 and 3 a.m. I tried to call out to my brother, but was quite unable to do so. I did not feel in any way nervous, but merely curiously excited. My brother suddenly awoke, and said "Who's that?" I tried to answer, but could not do so for at least ten seconds, and then I asked him what was the matter. Before my brother spoke the figure had quite disappeared. On discussing it with him, he said he thought he had been hit by some one on his side. We searched all round the room and found no sign of any one or anything. My brother did not see the figure.

This is the only experience of the sort I have had at Villa Finisterre or elsewhere.

L. 1181. Apparition.

THE following case of an apparition coinciding with a dream was sent to us by an Associate of the Society, Mr. J. H. Clapham, of King's College, Cambridge, who wrote concerning it:

Sept. 1, 1910.

Its main interest is that my appearance had no significance. I was comfortably asleep in a Swiss inn. Fortunately my diary has a note of the excellent night that I spent, and one of my companions can also witness to what I said about it at breakfast. We can also get the note in Mrs. Nicholson's diary mentioned in the letter. . . .

Alison is our little girl aged $2\frac{1}{2}$

J. H. CLAPHAM.

P.S.—I do sometimes garden before breakfast.

Mr. Clapham sent us the original letter from his wife, describing what had happened, as follows:

55 BATEMAN STREET,
CAMBRIDGE, *Wednesday, Aug. 3, 1910.*

What were you doing this morning between 5 a.m. and 5.15? Such a strange thing happened. To the best of my belief I was awake, for I had just been putting some lotion on the restless [Alison] and heard 5 o'clock strike. I turned round to face the window, to try and get off to sleep, and there were you standing by the bed looking down on me. I said "John, what are you doing *here*?" but you said nothing, and walking round the bed you bent over Alison's cot and looked at her, and she stirred restlessly in her sleep and said "Daddy, Daddy, I can't 'member." Then you came round and looked at me again, and by that time I was terrified, for I thought something must have happened to you. I said "What have you come for?" and tried to touch you, but you retreated towards the window and disappeared. At that moment Alison woke and popped her head over her cot. I gave her her biscuit and looked at the clock; it was 5.15. I comforted myself by reflecting that you could hardly have begun to climb yet, but I haven't felt comfortable all day. When Alison came into my bed, she said "Daddy was mowing the grass when I waked up." I told her you were away in Switzerland and not mowing the grass, but she said "I *know* he was mowing the grass, 'cause I seed him." And again at breakfast, in the middle of demanding sugar, she suddenly said "I *know* Daddy was mowing, I seed him doing it when I waked up." So if I was dreaming, she must also have been dreaming of you at the same time. I went up to Mrs. Nicholson after breakfast and told her, and she is going to write it down in her diary....

On this letter Mr. Clapham had noted:

Received Brieg—Tues., Aug. 9, 1910.—J. H. C.

Mr. Clapham sent us the diary that he was keeping in Switzerland at the time to show his contemporary doings. From this we extract the relevant entries as follows:

Something after 6.0 [p.m. on Tuesday, Aug. 2] we came to Göschenen and put up... at the White Little Horse....

Wed. Aug. 3. There was a furious rain overnight, but the morning came fine, though not clear.... After an excellent night all were fresh and keen....

Tues. Aug. 9.... Here [at Brieg] came news of my phantasmal doings.

Mrs. Nicholson, the lady whom Mrs. Clapham had told of her experience at the time, sent her the following statement about it, which she forwarded to us:

12 HARVEY ROAD, CAMBRIDGE, *Oct. 25, 1910.*

DEAR MRS. CLAPHAM,

With reference to your experience, I find this in my diary for Wednesday, August 3:

"Mrs. C. called; she had 'seen' her husband this morning, when she waked, about 5. He came to the side of the bed, she tried to touch him, and was about to say, 'Oh, you're coming to bed;' he then went to the side of Alison's cot, and bent over her. She tossed in her sleep and said, 'I don't remember, Daddy.' He returned again to the side of the bed; Mrs. C. (I think) again tried to touch him. Then he went to the window, away. She found it was $\frac{1}{4}$ past 5. Alison woke then, for good; and said later: 'When I waked this morning Daddy was mowing the lawn.' Mrs. C. said: 'No; Daddy's in Switzerland.' Mr. C. was to arrive at his destination in Switzerland last night; he went there on Monday. She said: 'I've come to tell you, as . . . if I find that anything happened then, you'll bear witness.'" . . .

CECILIA NICHOLSON.

Mrs. Clapham, in sending us this letter, writes:

55 BATEMAN STREET, CAMBRIDGE, *Oct. 28, 1910.*

. . . I notice [Mrs. Nicholson] says I was about to say "Oh, you're coming to bed" to my husband, which is incorrect, for, knowing him to be away, it never occurred to me that he was coming to bed, only that his party had broken up for some reason, and that he had come home unexpectedly. I believe I said: "What *has* brought you back?" or something similar, but the exact words are in the letter I wrote to my husband, which I believe you have. . . . I have never seen any apparition of my husband before. I was rather anxious about him this year, as the weather conditions were unusually bad for climbing, and I knew, too, that his party were going guideless across country. . . .

M. MARGARET CLAPHAM.

L. 1182. Impression.

IN the following case all the names and addresses of the persons concerned were given to us in confidence, with the request not to print them. The account was sent by Mr. M. L.,

with whom the Secretary has had several opportunities of talking it over.

27th Sept., 1910.

I want to lay before your Society a set of strange circumstances, which may interest you.... My original letter, which I am copying, was written on the 13th inst....

As a boy I went to see my grandfather at P. very frequently; he died in '88, and amongst my recollections was an oblong whitewood box with six grooved compartments on each side, in which I used to put various articles, and coloured sands, and to play with it generally. Many years later, I asked my sister what became of it. She told me it had never existed: it had been a dream. But it was the greatest reality I had.

In November of last year my old friend, Q., and I were using the planchette, at which he is remarkably adept. We asked what the box signified. There was another man present previous to our enquiring these *last* details. The planchette then evolved a pretty tale of two Cornish friends, who were drowned and were animating the instrument, and would not work except through me. I enclose the original records, as well as a copy of the answers; it stated twelve periods of my life, as the meaning of the box. The twelfth it would not reveal. It was to come in May of this year ('May' was a conscious act of my will). It said I should go to St. Valéry, there meet my greatest friend, Count Louis de Méricourt, engage with him in conversation on philosophy and other things, and disappear and be swallowed up in the quicksands. And throughout it insisted on 'on the sands.'

This queer dream-cerebration I dismissed. It was the usual kind of thing, only better.

This year I had not intended to go anywhere, as I had no one to go with, and no inclination. A friend, H. T., suddenly offered to go to Brussels. We had settled on everything, when the British Section was burnt down. Then we decided to go somewhere—I did not care where; he suggested Dieppe, I agreed. We went to Dieppe on Aug. 23. We got tired of Dieppe, and wanted to move on to something smaller. He suggested St. Valéry-en-Caux, I urged feeble arguments, he insisted. We settled on Tues., Aug. 30th, to leave. All this while, I, of course, said nothing of the queer trend of events. That night a cyclist, going on to Boulogne, dined at the hotel. He told me of the flying at Havre and altered my intentions.

In my room, I told T. I wanted to go to Hâvre, and then of the strange forecasts connected with St. Valéry. To my surprise he was not sceptical, and, with some reluctance, told me that on the sands he had had a waking vision, in which he had seen me and a bearded Frenchman (whom he described exactly) have a struggle on the sands and disappear. He tried to intervene with robust common sense, rushed after us; but we had vanished. *The whole scene of the Planchette* had been telepathed to him. He woke up expecting to see me. I had hardly informed any one of the forecast, and least of all him. He also said he was set, piqued, on going to St. Valéry, and nothing but the flying, and my wish for it, would have deterred him.

Next day we parted and did not meet again until the 13th Sept. in London.

On the 13th he called on me. He tells me he went to Fécamp, Etretat, and St. Valéry. Despite the conformation of the coast, there are quicksands at St. Valéry, and nowhere else apparently on that coast.

I knew nothing of the place, had never been there or heard of it; having maps of Normandy, I may have seen the name.

M. L.

Mr. L. sent us the original Planchette writings, with the following abstract by himself of the chief points in the particular incident referred to:

Death—on the sands. The Quicksands. He [L. de Méricourt] to die similarly.

The most important event of your life will take place at St. Valéry.

French Count will meet you.

Louis de Méricourt. He is at Finisterre.

Meeting next May.

He (L. de M.) interested in philosophy and [will] talk [about] other things, *e.g.* friendship. He and you will be swallowed up.

He will have most effect on your life.

Mr. L. sent us also the following letters addressed to himself from his two friends, Q. and H. T., in corroboration of his account:

Sept. 27th, 1910.

I remember very well the occasion to which you refer. As far as I recollect the events took place, as you say, early in

November (or late in October) last year. We were operating with the "planchette" together. During the earlier part of the evening a friend of yours (whose name I forget) was present, but I think he had left before the answers referring to St. Valéry and to your future friendship with "Louis de Méricourt" occurred. The abstract of these answers which you send me corresponds exactly with my own recollection.

I may add, as far as I am concerned, that I had stayed myself at St. Valéry-en-Caux some time before the evening in question, but had no idea that there were any quicksands there. The name of "Louis de Méricourt" I am pretty confident I had never heard before.

Q.

14th Sep., 1910.

Having been privileged to read your letter which sets out this extraordinary conjunction of anticipations and after-events connected with our recent trip to Normandy I am able to confirm the relation of incidents, so far as I was a party to them.

Pressure of business prevents me giving, as I had intended, my own version of events; but I feel this is now, in any case, unnecessary, in view of your detailed narrative.

H. T.

In reply to further questions from us, Mr. H. T. stated definitely that he had heard nothing of the planchette statements before his experience and that he did not know Mr. Q. personally; and sent us later the following account of his recollections of the whole matter:

25th Oct., 1910.

I am glad to be of any assistance I can in a matter in which my friend Mr. L. takes an interest, but incidents of the character described in his letter to you make so little impression on me that if it were not for his recalling them to my mind, I am afraid I should by now have forgotten all about them. You will readily gather from this fact of temperament with what hesitation I attempt any statement of the details of the incident in which I was concerned.

On, I think it was, the 30th August last, when sitting on the sands at Dieppe, I closed my eyes for a few minutes in the endeavour to get more complete rest by shutting out at the same time visual impressions and mental perceptions of facts of any kind. After being a few minutes in this condition, I fancied I saw my

friend Mr. L., whom I had shortly before left at the hotel, engaged in a tussle, whether friendly or not I could not distinguish, on the sands with a stranger whom I did not recognise. I roused myself to go towards them, and both disappeared as if through the sand.

I thought no more of the illusion until late the same night when something led to Mr. L. telling me the story of the planchette of which I had not heard before. Upon this, I said that friend of his might have been the person I saw him struggling with as I sat half asleep on the sand. Fresh as the thing then was in my mind, I replied to his queries in so far as I felt able to distinguish between fact and illusion, and I have sufficient confidence in his powers of accurate retention and reproduction of facts to warrant me in saying that his version of the matter is reliable.

H. T.

DOES EUSAPIA TRICK UNCONSCIOUSLY ?

THE *Journal of the American Society for Psychical Research* for August, 1910, contains a detailed and instructive report by Mr. W. S. Davis of two sittings with Eusapia, held on April 17th and 24th, 1910, at the house of Professor Lord, of Columbia University. Professor Jastrow's brief account of these sittings was quoted in our *Journal* for July (pp. 335-342), and we would recommend those of our readers who are interested in the details of the case to study Mr. Davis's article.

Another of the sitters concerned in the exposure, Mr. James L. Kellogg, writes to us to supplement Mr. Davis's report as follows :

NEW YORK, *July 15th*, 1910.

He discusses the question from the viewpoint of conscious imposture, whereas a number of students consider Eusapia a hysteric and an irresponsible person. We all consider her a conscious trickster, for the following reasons: When she entered Professor Lord's house from the street, she greeted us cordially, shook hands with us, talked with us in a most sensible and businesslike way, through an interpreter, Mr. Livingston, and was in a perfectly normal condition. I called her attention to a table we had which was of approximately the same dimensions as her own, but which had a top of one inch boards instead of one-half inch, as had the

table she brought with her in the automobile. She took my hand and led me to her table, rapped it on the top and it resounded something like a drum. She then led me back to the table we had offered and rapped on this, showing that it had a much deader sound. This, and all the other things which she did, indicated that she was exceedingly conscious and knew exactly what she was doing. While in full possession of her mental faculties she took her seat at the séance table, and when we also were seated she deliberately proceeded to secure certain reprehensible advantages which were to facilitate all the trickery which was to follow. She laid her plans to deceive us within a very few minutes after she entered the house and before there were any pretensions of hysteria or trance. "Jockeying" for the foot substitution was one of the first things Eusapia did, and she certainly knew what she was doing it for. The "phenomena" which occurred later, when she was in the so-called hysterical condition, were all dependent upon traps which she set shortly after she entered the house. Her preliminary manoeuvring while in her normal condition not only required skill, but she was cautious in making up her mind whether it would be safe to proceed with the "phenomena," as was shown by the way she questioned us in order to discover whether we were likely to seriously interfere with her methods.

The production of "phenomena" ran on smoothly on the two occasions mentioned for over an hour without any indication of an abnormal condition, and not until after the lights were lowered did she feign hysteria.

Her table is built exclusively for trick purposes. The weight, length, breadth, depth, etc., must be in accordance with her specifications, and the whole thing is devised for the very tricks which she performs. In fact, it would be rather ruinous to her performance to use a table of any other make, and this table is demanded by Eusapia when she is engaged and when she knows what she is doing and when she is full of business shrewdness. Likewise the curtains are demanded at the same time, and she certainly knows what she proposes to do with them.

Again, trance and hysteria usually constitute a part of the stock in trade of all physical mediums, and I see no reason why we should assume genuineness in the case of Eusapia and only pretence in others.

I purposely managed to feel Eusapia's wrist several times throughout the evening, and often could distinctly feel the pulse beat. I

could not detect the slightest acceleration or nervousness on her part, and I doubt if there was a person in the room who had cooler nerves or was more self-possessed than the performer who was entertaining us.

Another point is this: Those here who accept Eusapia, insist that we should not have permitted her to perpetrate fraud, for we could have obtained genuine phenomena had we demanded them. The fact that we had another séance a week later, when we did not allow her to perpetrate fraud, makes no impression upon their minds. Moreover, Prof. Miller states that at séances previously attended by him he noticed that the volume of phenomena appeared to depend upon the amount of liberty which Eusapia was able to secure, and that when she was held in check, manifestations proportionately lessened.¹

I also want to make it clear that we did not deliberately invite fraud at the séance of April 17. We simply obeyed Eusapia and accepted the conditions imposed upon us. It should also be noted that at the second séance we were exceedingly gentle with the medium, and made it a special point not to give her any excuse for claiming that we were severe. All of the ladies and gentlemen in our party will testify that we merely replaced Eusapia's hand and foot whenever she undertook to secretly slip either away.

.

Our séances were preceded by eight others, which were attended by Prof. Miller, and no evidence of anything supernatural was obtained, though a very great amount of evidence of imposture was secured. In addition to these evidences of actual fraud, it was also clearly shown that as to her "hysteria," she had a perfect knowledge of all that transpired while under its influence, and she seldom loses an opportunity to make every point count in her favor. . . . She also makes careful preparation, as outlined above, for her trickery when she is in her normal mental condition, even though the phenomena may not be presented until her professed hysteria.

In view of all the facts, I think that Prof. Jastrow's rather severe article on Palladino in the *American Review of Reviews* for July, 1910, was entirely logical, and hence justifiable. . . .

J. L. KELLOGG.

¹ Cf. the Naples Report, *Proceedings*, Vol. XXIII., pp. 323 and 327, where the investigators explicitly state that this did not occur in their experience.—Ed.

JOURNAL

OF THE

Society for Psychical Research.

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NOTICE OF MEETING.

A Private Meeting of the Society

FOR

MEMBERS AND ASSOCIATES ONLY

WILL BE HELD IN .

THE COUNCIL CHAMBER,

ON THE FIRST FLOOR OF

20 HANOVER SQUARE, LONDON, W.,

On THURSDAY, DECEMBER 8th, 1910, at 4 p.m.,

WHEN A PAPER ON

“Cases of Telepathy between Automatists”

WILL BE READ BY

MRS. A. W. VERRALL.

N.B.—*No Tickets of Admission are issued for this Meeting. Members and Associates will be asked to sign their names on entering.*

NEW MEMBERS AND ASSOCIATES.

*Names of Members are printed in **Black Type**.*

Names of Associates are printed in SMALL CAPITALS.

Berens, Mrs. Richard, Marlings Hall, Chislehurst, Kent.

Coggin, Rev. Frederick Ernest, White Lodge, Meads, Eastbourne.

Hunt, Mrs. Warwick, 12 Lansdowne Road, Holland Park, London, W.

Williams, Mrs. Glynne, 7 Berkeley House, Hay Hill, London, W.
ARMITSTEAD, GEORGE HENRY, Queen Anne Mansions, 87 Wimpole Street, London, W.

BEECHING, MISS NELLY, The Priory, Tonbridge, Kent.

BEVAN, REV. WILLIAM OLPHERT, Richmond Hill, Galle, Ceylon.

BLACKMAN, J. F., R.N., 47 Grafton Road, Acton, London, W.

BULLER, PROFESSOR A. H. REGINALD, The University of Manitoba, Winnipeg, Canada.

CAMPBELL, MRS., Arduaine, Lochgilphead, N.B.

COLTHURST, GEORGE O., The Castle, Blarney, Co. Cork, Ireland.

COTTERELL, MISS ALICE, 16 Montagu Mansions, Portman Square, London, W.

COURTAULD, GEORGE, Junr., The Waver, Wethersfield, Essex.

COWELL, MISS MARION ALICE, 2 Westbourne Square, London, W.

GAFF, T. T., 1520 20th Street, Washington, D.C., U.S.A.

GIBSON, MISS WINIFRED, 108 Alexandra Road, St. John's Wood, London, N.W.

HEATON, GUY, St. David's, 51 West Cliff Road, Bournemouth.

HOCKLIFFE, MRS. ERNEST, Springdale, Uppingham.

HOERNLÉ, PROFESSOR R. F. ALFRED, South African College, Cape Town.

JOSLING, LIEUT.-COLONEL C. L., Junior United Service Club, London, S.W.

LIBRARIAN, Vancouver Medical Association Library, 633 Hastings Street West, Vancouver, B.C., Canada.

- MACFARLANE, MRS., 74 Finnart Street, Greenock, N.B.
MACKLIN, MISS HELEN E., 141 Inverness Terrace, London, W.
MANTELL, COLONEL A. M., Villa Trollope, Piazza dell' Indipendenza,
Florence, Italy.
MARSHALL, MRS. FRED., 36 Drayton Court, London, S.W.
MAXIM, SIR HIRAM S., Ryecotes, Dulwich Common, London, S.E.
NEILD, MISS MARIA, 83 Victoria Street, Westminster, London, S.W.
OLDHAM, G. F., M.R.C.S., L.R.C.P., Rostrevor, Langton Green,
Tunbridge Wells.
ONSLow, LADY, Chevin Bank, Duffield, Derbyshire.
PARKIN, MRS., The Mount, Sheffield.
PASK, A. F., 50 Bensham Manor Road, Thornton Heath, Surrey.
POWELL, C. BERKELEY, J.P., 283 Metcalfe Street, Ottawa, Canada.
RAIKES, E. B., Malabar Hill, Bombay, India.
RITTER, MISS JANETH, 7 Park Place, St. James's, London, S.W.
STEWART, MISS MARIAN A., Artillery Mansions, 75 Victoria Street,
London, S.W.
WARNER, MISS E., 42 Albany Villas, Hove, Sussex.
YSSEL DE SCHEPPER, MR. JUSTICE P., Dierqaardelaan 49A, Rotterdam, Holland.
-

MEETING OF THE COUNCIL.

THE 105th Meeting of the Council was held at 20 Hanover Square, London, W., on Tuesday, November 8th, 1910, at 6 p.m., the President, Mr. H. Arthur Smith, in the chair. There were also present: Mr. W. W. Baggally, Professor W. F. Barrett, the Hon. Everard Feilding, Sir Lawrence J. Jones, Mr. W. M'Dougall, Dr. T. W. Mitchell, Mr. J. G. Piddington, Mr. St. G. L. Fox-Pitt, Mr. Sydney C. Scott, Mr. A. F. Shand, Mrs. Henry Sidgwick, Lieut.-Colonel G. L. Le M. Taylor, Dr. C. Lloyd Tuckey, and Mrs. Verrall; also Miss Alice Johnson, Research Officer, and Miss Isabel Newton, Secretary.

The Minutes of the last Meeting of the Council were read and signed as correct.

Four new Members and thirty-three new Associates were elected. Their names and addresses are given above.

The monthly accounts for June, July-September, and October were presented and taken as read.

PRIVATE MEETING FOR MEMBERS AND ASSOCIATES.

THE 33rd Private Meeting of the Society for Members and Associates only was held at Morley Hall, George Street, Hanover Square, London, W., on Tuesday, November 8th, 1910, at 4 p.m.; the President, MR. H. ARTHUR SMITH, in the chair.

The PRESIDENT delivered a short Commemorative Address and papers were read by MRS. HENRY SIDGWICK and MR. W. M'DOUGALL on FRANK PODMORE and WILLIAM JAMES, which will be published later in full in the *Proceedings*.

EXPERIMENTS IN THOUGHT-TRANSFERENCE.

IN this series of experiments the telepathic agent was Miss Hermione Ramsden, an Associate of the Society, who has on several previous occasions taken part in similar experiments (see *Proc. S.P.R.* Vol. XXI. p. 60 and *Jour.* Vol. XIII. p. 243); the percipient was Miss Tamara Statkowski, who is also an Associate. Both agent and percipient were in England during the whole course of the experiments, which extended from September 8, 1908, to December 12, 1908. The method followed was the same as in the experiments made by Miss Miles and Miss Ramsden.¹ The day was fixed but not the exact time. The percipient agreed to receive impressions at 7 p.m., or later, should she be interrupted; but the agent writes that she was to "send the message at any hour—preferably in the late afternoon—when I happened to see something of sufficiently striking interest to impress *me*. This we have always found to be an important point." Both agent and percipient recorded their impressions on post-cards, which each sent to the other on the day of the experiment, and which are now in our possession. The date of these impressions is thus attested by the post-mark. On several occasions Miss Ramsden used a picture post-card, and tried to convey the scene on it to Miss Statkowski, also recording on it any special points that struck her. Eleven experiments were made, in six of which some success was obtained.

The agent's original post-cards are marked throughout (*a*), the percipient's (*b*); subsequent comments by the agent are marked (*c*). All editorial comments are in large type.

¹ For references see above.

EXPERIMENT I.

(a) Sept. 8th.

Morton's House, Corfe Castle, Dorset.

This is the landscape which I am trying to make you see to-day.¹

H. R.

(b) 8th Sept. 1908. 7 o'clock p.m.

...[several vague impressions] two towers between them the high curve of a bridge with a landscape inside framed in between the two towers and the curve, a large tree and water... mediaeval looking.

TAMARA STATKOWSKI.

Miss Statkowski knew that Miss Ramsden was at Corfe Castle and this perhaps suggested the towers. In her subsequent note on this experiment Miss Ramsden says: "It [Corfe Castle] was once a square tower which has been rent in two; from where I sat it looked like two towers."² In the neighbourhood of the castle there are trees and water, and from one aspect the gateway resembles "the high curve of a bridge," but there is no landscape "framed in between the two towers and the curve."

EXPERIMENT II.

Sept. 10.

Failure.

EXPERIMENT III.

(a) Sat. Sept. 12, 7 p.m. Posted 13th.

Rushmore, Salisbury.

After tea I sat for a long time thinking of you as I looked at this temple.³ There was a statue of Japanese stone on an island in the pond. There were many impressions, several temples, one with a statue of Buddha over doorway, but this was the prettiest of all seen through a vista in the trees.

H. R.

(b) Saturday 12th.

Westerham, Kent.

Nothing at all for a long time. Then very clearly a big bird with outspread wings sitting on a stone,⁴ like an eagle.

¹ Miss Ramsden's post-card had on it a view of Corfe Castle.—ED.

² This is apparent in the post-card.—ED.

³ In the picture on the post-card, which represents part of the grounds of the house where Miss Ramsden was staying, there is a temple in the background, a pond in front and trees on either hand.—ED.

⁴ Miss Ramsden's subsequent note states that "the island on which the storks are is built of stones."

Big pink clouds. A wild landscape of high mountains. Fir-tree in front.¹ Rush of waters, cascade or the fall of a river, rocks and the eagle again. A girl in white muslin frock with dark hair down her back. TAMARA STATKOWSKI.

It will be seen that there is a general resemblance between the two impressions here recorded, although many of the details are discrepant. The landscape seen by Miss Ramsden was not "wild"; there was water, but no "rush of waters" or "cascade," and no "high mountains." The point of most interest is the allusion by Miss Statkowsky to "a big bird with outspread wings, sitting on a stone, like an eagle," a conspicuous object in the view seen by Miss Ramsden being two storks on a stone island. On the other hand the wings of the storks are not "outspread," and there is no resemblance between a stork and an eagle beyond the fact that each is "a big bird."

EXPERIMENT IV.

(a) Sunday, Sept. 13th, 1908. Posted 14th.

Rushmore, Salisbury.

A distant view from a high common, low blue hills in the distance. Remains of an old Roman village, only mounds of earth to be seen and deep holes fenced in.

Some horses in a field came up to be patted and talked to. There were pink clouds at sunset.

H. R.

(b) Sunday 13th.

Westerham, Kent.

Very unsatisfactory.

Something very pale, whitish blue like a streak of moonlight. Changed into a silvery, pale blue, silk dress. Clouds or rather very thick smoke, clustering white and grey. A barn with trees on some high ground behind. Nothing more.

T. STATKOWSKI.

Forgot carriage and pair, coachman and groom in black, horses grey.

¹There is a fir-tree in the picture to the left of the temple (not in front). Miss Ramsden's subsequent note states that it is now "a very tall tree; it has grown since this photo was taken."—ED.

(c) [Note by Miss Ramsden.] On Sunday, Sept. 13th, I wore a pale blue silk dress with silver trimming, it was hanging over a chair at 7 p.m. when I sent this message.¹

There was a barn and some cottages and trees on the common. Carriage wrong.

The only clear and correct impression received by Miss Statkowski on this occasion was one not intentionally transmitted by Miss Ramsden. As to the other impressions there is again a general resemblance,—“clouds or rather very thick smoke,” and “a barn with trees on some high ground,” on one side and on the other “low blue hills in the distance,” “pink clouds,” and “a barn, some cottages and trees.”

EXPERIMENT V.

(a) Monday, Sept. 14. Posted Sept. 15th.

Rushmore.

I spent the afternoon at the Museum, looking at skeletons and the skulls of ancient Romans, dug up near here.

Also some carved figures and a great deal of pottery.

I am trying to make you see a skull. H. R.

(b) Monday, Sept. 14th.

Westerham, Kent.

A white flower, like a white narcissus or an anemone. A glass house a green house with rows of flower pots, without flowers. Beds of cyclamen and violets the leaves only. A lot of empty flower pots. The sea very blue, dark blue. A desolate, dry, hilly, shore. Negroes or some sort of savages moving about the shore, very black, half dressed. One of them has a big ring in his ear and he is eating something with “gusto.”

TAMARA STATKOWSKI.

(c) [Note by Miss Ramsden.]

There were some flower beds in front of the Museum. Room 8 has glass windows the whole way along the side, which give it the appearance of a green house; at first I thought it was one. In one of the rooms there is a statue

¹In reply to a question as to whether Miss Statkowski knew anything of this dress, Miss Ramsden writes: “I do not think that Miss Statkowski and I had ever seen each other in evening dresses before Sept. 26, 1908. . . . I did not possess that particular dress the year I met her in Rome (1905). . . .”

of an Egyptian, also a mummy. There are relics from all parts of the world, the object being to compare the primitive races of all countries with the ancient Britons and Romans.

Here we have on one side a museum containing "pottery" and relics connected with "the primitive races of all countries," and on the other "a glass house," "empty flower pots," and "some sort of savages." Of the particular object of which Miss Ramsden wished to transmit an impression, *i.e.* a skull, there is no trace.

At this time a change was made in the method of conducting the experiments, which Miss Ramsden describes as follows: "When Miss Statkowski returned to London, she wrote to tell me that the morning was the only time when she could be sure of not being disturbed, and to this I replied that I would try sending ideas from pictures and books, and would try to keep exactly to the hour fixed on. This proved very successful (*vide* Tyrol and the Buffalo) so long as I had the object before my eyes, but when I tried reading over a favourite poem it was a complete failure, although I fancied I had a clear picture of it in my mind."

EXPERIMENT VI.

Failure.

September 15.

EXPERIMENT VII.

Failure.

September 17.

EXPERIMENT VIII.

Failure; possibly a slight connexion.

September 18.

EXPERIMENT IX.

(a) Monday, Sept. 21st. 11.30 a.m.

Bulstrode.

Picture of a wild buffalo which has just been shot with an arrow by a red Indian, riding a white horse. The Buffalo is the chief thing.

H. R.

(b) Monday. [Postmark, Sept. 21.]

Queen's Square, London.

A bull in a field. A frightful one. Horns of deers and other animals. Wall covered with all sorts of horns. like in some sporting hunting place.

T. S.

In the picture referred to by Miss Ramsden there are a large number of buffaloes and also some deer. On the ground near the front of the picture are skulls and horns of buffaloes looking like hunting trophies. There is no wall in the picture; otherwise Miss Statkowski's impression is very accurate. The first thing she mentions is "a bull in a field—a frightful one," and Miss Ramsden says, "The 'Buffalo' is the chief thing."

EXPERIMENT X.

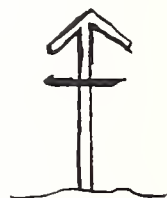
(a) Wednesday, Dec. 9th, 1908. 12 o'clock.

Bulstrode, Gerrard's Cross, Bucks.

"June in Tyrol" by MacWhirter. A coloured print of the picture in the Tate Gallery. Pointed blue mountains with patches of white snow. A white church with a spire. The entire foreground is a mass of blue and white flowers: bluebells and daisies. A woman in a blue apron and white blouse is gathering flowers.

(b) Wednesday, 9 Dec., 1908. 12 o'clock.

First a black umbrella and pair of goloshes. Then a wooden cross like this near a road. A white building at the back like a chapel with a white bell tower. Like one sees in Tyrol. Changed into a large white building with one beautifully carved Gothic window.



(c) [Note by Miss Ramsden.]

I did not know that Miss Statkowski had ever been in Tyrol, but the wooden cross or wayside shrine which she describes is closely connected with the Tyrol in my mind, as there are many of them at Berchtesgaden where I have been.

The only part of MacWhirter's picture of which Miss Statkowski got any impression was the church, which is chiefly noticeable for its high white campanile (cf. "white bell tower"). With this exception it seems to have been the *idea* of the Tyrol that Miss Statkowski received. Of the actual picture as a whole she got no impression.

EXPERIMENT XI.

(a) December 12.

A failure.

After this the experiments were interrupted for a considerable time. They were resumed for a few weeks in August, 1909, but with little success. In the course of the eleven experiments described above, one incident occurred which is worth noting.

On September 11, 1908, Miss Ramsden sent no message, but Miss Statkowski "sat" for impressions.

(b) 11th Sept.

Westerham, Kent.

An arch with a statue in it.

The arch changed into an arched sort of cloister, Italian, viewed *en perspective*, with little columns to the right, where there was a walled-in square garden with grass. A niche with a statue in it, statue of Roman Emperor, full figure, in armour, with wreath of laurels on his head, right arm stretched out holding a spear. Very clear and persistent the Emperor. A little girl in an apron with a white kerchief over her head and a broom in her hand. A sweet face rosy and white, a girl's with a plait of hair put all round her head. Somebody on a bed turned into a square mediaeval tomb, with lying statue on it. Low arch above and frescoes above the arch. A very low stumpy palm-tree—changed into a bush in the same square walled-in garden seen at first.

A man's head with big white curly wig—something like Louis XIV. . . . on his portraits. A woman's neck with thin black velvet round it, with a bow at the back, Watteau costume.

T. STATKOWSKI.

(c) [Note by Miss Ramsden.]

I arrived at Rushmore 6 p.m. [on Sept. 11th] and drove close to this temple,¹ when the thought crossed my mind

¹The temple, as shown in a print sent to us by Miss Ramsden, is round with a domed roof supported on pillars and steps below. Between each of the pillars is a "low stumpy palm" in a pot. In front of the temple is a statue of the Emperor Augustus; he is standing and holds a rod in his left hand; his right hand is outstretched. His head is bare and he is wearing a breast-plate.—ED.

"that would be a good subject for telepathy. I will try it to-morrow!"¹ I saw the statue of the Roman Emperor in the distance, from behind, but did not notice it and did not discover the likeness to this [*i.e.* Miss Statkowski's] description until the 13th. The garden here is square with a hedge round it, but I had spent the whole morning in a "walled-in square garden with grass" at Morton's House, Corfe Castle; there was a little girl aged six but she had no white kerchief or broom. At Rushmore there was a girl as described. The rest is wrong.

In this case it appears that in identifying the statue as a Roman Emperor, Miss Statkowski went beyond what was consciously known to Miss Ramsden at the time. The points upon which the description of the statue is correct are

(1) The figure represents a Roman Emperor.

(2) It is "a full figure in armour," *i.e.* wearing a breast plate.

(3) The right arm is outstretched.

The description is incorrect in the following particulars:

(1) The statue is in the open, not in a niche or arch.

(2) The Emperor holds a staff not a spear, in his left not his right hand.

(3) He has no wreath.

Several of the other points noted by Miss Statkowski suggest confused impressions of the two places visited by Miss Ramsden on September 11th. The "arched sort of cloister" may have been suggested by the pillars of the temple.

It will be noticed that sometimes in these experiments, as in those of Miss Miles and Miss Ramsden, the impression received by the percipient, although in some way connected with the agent, is not that which she endeavoured to transmit (*vide, e.g.* Experiment IV.). The series is not sufficiently long for it to be possible to draw any conclusions as to the kind of impressions most easily transmitted. In some cases it seems to have been a visual image that was transferred and in some an idea.

¹Miss Ramsden did not carry out this intention, but tried next day to transfer a different impression. (*See* Expt. III.).—Ed.

A DISCUSSION OF CROSS-CORRESPONDENCES.¹[TO THE EDITOR OF THE *Spectator*.]

SIR,—In a review of Mr. Podmore's book, *The Newer Spiritualism*, which, under the title "The Progress of Psychical Research," appeared in your issue of October 15th, the writer speaks of "the almost universal assumption that cross-correspondences are among the best evidence in support of" the hypothesis that "the spirit of Frederic Myers is communicating with us through various automatists."

Since he seems to regard only their form, I am not surprised that your reviewer does not share this "almost universal assumption." The theory in regard to cross-correspondences to which he seems to be alluding was first put forward in June, 1908 (*S.P.R. Proceedings*, Part LV.), by Miss Alice Johnson. She neither then nor subsequently suggested that the form of cross-correspondences can supply evidence for identity; nor has any other responsible member of the Society for Psychical Research made the suggestion. Your reviewer later on remarks:

"Even if such things [*i.e.* cross-correspondences of a complex type] were common, might it not be argued that they would only prove that some conscious being was producing them; that they would scarcely prove that the conscious being was 'in the spirit'; that they would certainly not prove that he was the particular dead person that he claimed to be? A cross-correspondence is a possible proof of organisation, not of identity."

Now, if the *form* only of cross-correspondences is taken into account, I for one should be ready to answer your reviewer's three questions in the affirmative, and to subscribe to his statement, though rather awkwardly expressed, that a cross-correspondence is not a proof of identity. The utmost that the *form* of a cross-correspondence of the complex type can do is to furnish evidence of design. It cannot reveal whose the design is. Nevertheless, the fact that the form of cross-correspondences can reveal design may have a bearing on the evidence for survival. It has been urged against all the evidence for survival obtained before cross-correspondences began that it consists merely of facts once known to the individual of whose identity proof is being sought, and that this kind of evidence, while it may prove the survival of a nucleus of memories, cannot prove

¹ Re-printed from the *Spectator* of Nov. 5th, 1910, by the kind permission of the Editor.

the survival of personality, in the sense, that is, of a still active, living intelligence. But if—which remains of course to be proved—the complex cross-correspondences are the work of spirits, then this objection is met; for the design exemplified in them cannot proceed from a mere surviving nucleus of memories.

The strongest evidence of the older kind is to be found in the “G.P.” communications in Mrs. Piper’s trance. “G.P.” confined himself—a few trifling exceptions apart—to reciting past facts known to the real “G.P.” The “spirits” who call themselves Frederic Myers, Richard Hodgson, and so on, have not only communicated past facts known to the real men, but have improved on “G.P.’s” method by initiating and repeatedly effecting complex cross-correspondences, the form of which suggests design, and accordingly active intelligence in the present. But though the *form* of the cross-correspondences may be evidence of an active intelligence, it affords no evidence, positive or negative, of the identity of that intelligence. This kind of evidence may, however, be afforded by the *content* of cross-correspondences, an element of them which your reviewer has either ignored or failed to observe. Negatively, the content, if it cannot prove, may render it highly probable that the mind which originated and gave it expression is not the mind of any one of the automatists concerned in its production. I mean that if, for instance, the subject-matter of the cross-correspondence, or the idea underlying it, is unknown to all the automatists, it follows that not they, but some other mind external to them must have originated it. Positively, the content of a series of cross-correspondences might afford evidence (I do not say “proof”) of the identity of this external mind. How it might do so it would be impossible to explain without the limits of a letter. I can only cite as an illustrative hint the way in which “internal evidence” has served to reveal the identity of an anonymous or pseudonymous author, to confirm or confute the claims of a reputed author, or to expose the pretensions of a forger. A series of complex cross-correspondences might, then, I maintain, by their *form* suggest design and present activity, and by their content identify their author. I cannot, therefore, agree with your reviewer when he says that “a cross-correspondence is a possible proof of organisation, not of identity”; nor when he says that “all the experiments in cross-correspondence would seem to have been irrelevant.”

I am not claiming that any of the cross-correspondences have furnished proof of identity. (For one thing, I do not know, and

no one does, what would constitute proof of identity. Your reviewer's suggestion that before experimenting we ought first to have decided this baffling problem strikes me as rather naïve.) I am only claiming that they might afford fairly strong presumptive evidence of identity and of surviving active intelligence. As a matter of fact, I do not believe that reasonable certainty will ever be reached by trusting to any one line of experiment or observation. Many different lines will have to be pursued, and satisfactory proof of survival will follow only if they all, or most of them, are found to converge and lead to the same conclusion.—I am, Sir, etc.

J. G. PIDDINGTON.

[Our reviewer writes:—"I cannot think that my 'rather naïve' suggestion was entirely wasted, since it has extracted from Mr. Piddington this most interesting letter. I asked for a discussion as to what kind of evidence was valid in helping to establish any hypothesis that was put forward. Mr. Piddington's letter is an example of just such a discussion. He points out one kind of evidence that is valid in helping to establish the hypothesis that the spirit of Frederic Myers is communicating with us. But these arguments are capable of immense extension and elaboration; and my point was that they are likely to be of very great help to us in judging the experiments that have already been made and in arranging those that are to be made in the future."—ED. *Spectator*.]

REVIEW.

Psychotherapy. By HUGO MÜNSTERBERG, Professor of Psychology in Harvard University. T. Fisher Unwin, London, 1909. 401 pp. 8s. 6d. net.

THIS is one of the rapid stream of volumes now pouring from the pen of Dr. Münsterberg in which he seeks to popularise and to apply the principles and results of modern psychology. It contains much sound and serviceable doctrine, but from the point of view of "Psychical Research" it is of little interest, for the author's attitude towards all its problems is one of dogmatic negation. The events with which "Psychical Research" is concerned cannot happen, because they are incompatible with "modern scientific psychology"; and they are incompatible with it because "modern scientific psychology" is strictly mechanistic, and explains all mental process in terms of the mechanics of the brain.

All this dogmatism about "modern scientific psychology" is laid down as universally accepted doctrine, whereas it depends on philosophical doctrines which are peculiar to Dr. Münsterberg; and we think that in a popular work this should have been made clear. How unsatisfactory the author's conception of "scientific psychology" is, he has himself abundantly demonstrated; for, after showing in two large volumes that, according to his conception of it, it can have no bearing whatever upon the realities of human life, he has published a stream of books showing its bearings upon education, medicine, and the various great departments of human activity. It may therefore be hoped that Professor Münsterberg will display the same inconsistency as regards "Psychical Research," and that at some future date the S.P.R. will be able to claim him as one of its brightest ornaments,—a hope which is further justified by the fact that he has already, with an amiable weakness, taken part in sittings with Eusapia Palladino. While that happy consummation still lies in the future, we may at least congratulate Professor Münsterberg on the fact that his psychological activity refuses to be confined within the narrow and sterile limits prescribed for "modern scientific psychology" by his epistemological reflections.

W. M'D.

SUPPLEMENTARY LIBRARY CATALOGUE.

Books added to the Library since the last list, JOURNAL for January, 1910.

- **Cauzons (Th. de)**, *La Magie et la Sorcellerie en France*, Vol. II. Paris [n.d.]
- *Dallas (H. A.)**, *Mors Janua Vitae*. London, 1910.
- Dubois (Prof. Dr.)**, *Les Psychonévroses*. Paris, 1909.
- *The Influence of the Mind on the Body*. Translated from the Fifth French edition. London, 1910.
- Freud (Dr. Sigmund)**, *Selected Papers on Hysteria and other Psychoneuroses*. Translated from the German. New York, 1909.
- †Jeanne d'Arc**. Edited by T. Douglas Murray. London, 1907.
- Joire (Dr. Paul)**, *Les Phénomènes Psychiques et Supernormaux*. Paris, 1909.
- **Lemaitre (Aug.)**, *La Vie Mentale de l'Adolescent et ses Anomalies*. Sainte-Blaise, 1910.
- Lodge (Sir Oliver, F.R.S.)**, *Reason and Belief*. London, 1910.
- *Mellone (Rev. Sydney H.)**, *The Immortal Hope. Present Aspects of the Problem of Immortality*. Edinburgh and London, 1910.

* Presented by the Author.

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- **Münsterberg (Prof. Hugo)** and Others. *Subconscious Phenomena.*
London, 1910.
- Myers (Prof. C. S.),** *Text Book of Experimental Psychology.*
London, 1909.
- †Philosophisches Lesebuch.** Edited by Prof. Max Dessoir and Prof.
Paul Menzer. Stuttgart, 1910.
- Podmore (Frank),** *The Newer Spiritualism.* London, 1910.
- Prince (Morton, M.D.),** and Others. *Psychotherapeutics. A Symposium.*
London and Leipsic, 1910.
- Savage (Rev. Minot J.),** *Can Telepathy Explain?*
New York and London, 1906.
- Spiritualist, The,** Vol. XVI. London, 1880.
- Stevenson (R. L.),** *Across the Plains. Containing a chapter on DREAMS.*
London, 1909.
- Tanner (Amy E., Ph.D.),** *Studies in Spiritism. With an Introduction by*
Dr. G. Stanley Hall. New York and London, 1910.
- Viollet (Dr. Marcel),** *Le Spiritisme dans ses Rapports avec la Folie.*
Paris, 1908.
- Wingfield (H. E., M.D.),** *An Introduction to the Study of Hypnotism.*
London, 1910.

NOTICES.

A Member of the Society, Mr. Ernest Westlake, who is compiling a Bibliography of the literature of the Divining or Dowsing Rod, would be grateful to any of our readers who would kindly inform him of, or, preferably, lend him for a few days, any literature they may have relating to the subject. All communications should be addressed to E. Westlake, Esq., Fordingbridge, Salisbury.

This number of the *Journal* completes Volume XIV.; the index and title-page of which will be circulated with the *Journal* for January, 1911. Covers for binding Vol. XIV. will then be ready, and may be obtained on application to the Secretary.

† Presented by the Editors.

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NOTICES.

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The ANNUAL GENERAL MEETING (for Business Purposes only) of the Members of the Society will be held at 20 Hanover Square, London, W., on Thursday, January 28th, 1909, at 4 p.m.

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A Meeting of the Council will be held at 20 Hanover Square, London, W., on Thursday, January 28th, 1909, immediately after the Annual Business Meeting.

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A GENERAL MEETING of the Society will be held in the Hall at 20 Hanover Square, London, W., on Thursday, January 28th, 1909, at 5 p.m., when

“ A PRELIMINARY REPORT ON MRS. PIPER'S HODGSON CONTROL ”
by PROFESSOR WILLIAM JAMES
will be read.

Members and Associates will be admitted on signing their names at the door. Visitors will be admitted on production of an invitation card signed by a Member or Associate. Each Member or Associate is allowed to invite *one* friend.

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THE PROCEEDINGS.

Part LV. (Vol. XXI.) of the *Proceedings* contains a Report by Miss Alice Johnson on the Automatic Writing of Mrs. Holland.

Part LVII. (Vol. XXII.) of the *Proceedings* contains Mrs. Henry Sidgwick's Presidential Address and Account of an Incident in Mrs. Piper's Trance and Mr. J. G. Piddington's Report on the Sittings with Mrs. Piper.

Part LVI., completing Vol XXI., will appear later.

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NOTE.—Single numbers or volumes will be sent post free.

R.S.D.

Apr 28 '44

